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THE ENGLISH BIBLE

*Being a Book of Selections
from the King James Version*

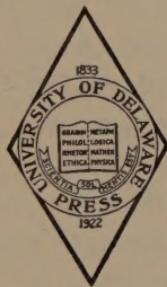
Edited, with Introduction and Explanatory Notes,

by

WILBUR OWEN SYPHERD

Professor of English in the
University of Delaware

SECOND EDITION, REVISED



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1923

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PREFACE

To make some of the best parts of a great old book more readable and more understandable to the modern reader is the purpose of this book of Selections from the King James Version of the English Bible. The basis of selection is the relative significance of the stories, songs, essays, letters of the Bible as literature and in literature. Every educated person, no matter of what religious belief, should know at least those parts of the English Bible which either have a special literary value in themselves or have in one form or another exercised a marked influence on English literature. As much as possible of such material is here presented.

In the preparation of this book of selections, the editor has used freely the texts and discussions of Biblical scholars. Whatever originality may inhere in the present work lies in the form in which these selections appear. The language of the King James Version has been strictly preserved, the Oxford University Press text, collated with the Cambridge University Press reprint of the first issue of the Authorized Version of 1611, being used. An attempt has been made to present these parts of the Bible in the form of a modern book of poetry and prose, with marginal and center headings to assist in an easy comprehension of the subject matter on the part of students in school and college and of the general reader in the home. The brief Explanatory Notes which are attached to some of the selections are designed to assist in an intelligent reading of the book. In giving information as to the composi-

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tion, structure, and nature of the subject matter of these parts of the Bible, the editor has endeavoured conscientiously to present what seem to be the generally accepted results of modern Biblical scholarship. Absolute accuracy of fact is of course not to be expected; a statement of the possibilities, or probabilities, only may be ventured. In no instance here has the editor hazarded an opinion save as to what a piece of writing may mean to us today. For convenience of reference to the complete Bible, the conventional order of the sixty-six books has been followed and the chapter numbers retained.

I wish to acknowledge my indebtedness, general as such an acknowledgment must necessarily be, to many books in the broad field of Biblical study. A selected list of these books is printed in Appendix E. Professor Elihu Grant has had the kindness to read the manuscript of the Introduction, the Explanatory Notes, and the Appendices. Dr. Finley M. K. Foster has followed the work from the preliminary arrangement of the text and the final preparation of the manuscript through to the press proof. To his sympathetic interest, his keen criticism, especially of the form of the poetic sections, and his faithful reading of the proof, the book owes much of whatever merit it may possess. My sincere gratitude is due to other friends who have given hearty encouragement to the prosecution of the work, and to the Publishers, who have cooperated most helpfully in creating an adequate material form for subject matter of such lofty significance.

*Purnell Hall
July 11, 1921*

W. O. S.

PREFACE TO THE SECOND EDITION

The revision of the first edition of "The English Bible" comprises (1) the addition of important material to the body of selections, and (2) a complete rearrangement of the whole book. The additions to the text include the omitted parts of the books of Ecclesiastes and the Song of Songs, several lyrics, extracts from the laws, and extracts from Ecclesiasticus. Ten complete books of the Bible now appear in this book of selections. The material has been arranged according to literary form. The grouping here adopted is designed to present these pieces of Bible writing in the most helpful way for a study or reading of the Bible as a part of English Literature. Some of the headings for the various divisions may, according to a different point of view from that of the Editor, have little more than a pragmatic sanction. Such possible differences of opinion as to classification will at least have the advantage of leading immediately toward a literary and away from a historical basis of approach, an essential consideration in any study of the Bible as English Literature.

August 1923

W. O. S.

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*“Time’s wheel runs back or stops: Potter
and clay endure.”*

INTRODUCTION

The English Bible—What it is. When we speak of the English Bible or of the Bible as the Greatest Monument of English Literature, we refer to one of the many translations which have been made from time to time of the Sacred Scriptures of the Hebrews and the additional writings of the early Christians which we commonly call the New Testament. It is the translation known variously as the "Authorized Version" or the "King James Version" or the "Version of 1611." Of such beauty and strength was this translation into English in 1611, that the Book is recognized as a part of our literature, as the greatest part of the literature which has given to the world the enduring works of Shakspere and Milton and Tennyson. Here is the most astounding phenomenon of literature—that a book which records the legends, the history, and the songs, and incorporates the religious belief of one people or nation should not only be accepted as the book of religion of another but also in a translation should be recognized as a masterpiece of its literature.

History of Versions or Translations of the Bible. A brief sketch of the translations of the Bible will show the ancestry of the King James Version. The original languages of the Bible were the Hebrew and the Greek. The Latin language was the great medium through which the teachings of the sacred scriptures were directly or indirectly transmitted to Christians of most other races than the Jews. The Old Testament was written originally in Hebrew. In its final form, that sanctioned by the Council of Jamnia in 90 A. D., the Hebrew Bible consisted of three main divisions: (1) The Law, in-

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cluding Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; (2) The Prophets, including Joshua, Judges, Samuel (1 and 2), Kings (1 and 2), Isaiah, Jeremiah, Ezekiel, and the Twelve (the so-called Minor Prophets); and (3) The Writings, a miscellaneous collection, including the Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles (1 and 2). Beginning with the third century B. C., this Hebrew Old Testament was gradually translated into Greek, and a number of writings (since known as the Apocrypha), most of which were composed originally in Greek, the few others in Hebrew, were added to the collection. The order of the books was also changed. The resultant version when completed was known as the Septuagint, this title being connected with the tradition that the translation was made by seventy scholars in Alexandria about 275 B. C.

The writings of the New Testament were done in Greek within a century after the ministry of Jesus. These books in Greek and the books of the Greek Septuagint were translated into Latin as early as the second century, A. D., this translation being known as the Old Latin Version. At the close of the fourth century, A. D., came the great Latin version, the translation made by Jerome. The Latin Bible sanctioned by the Roman church in 1546 and known thereafter as the Vulgate and still used in the Roman Catholic Church, is essentially this translation. It represents Jerome's translation of the canonical books of the Old Testament from the Hebrew; the Old Latin translation of the so-called Apocryphal books; and Jerome's revision of the Old Latin translation of the writings of the New Testament on the basis of the original Greek. The version of the Psalms which appears in the Vulgate is that made by Jerome from the Old

Latin on the basis of the Greek, and is known as the Gallican Psalter. Of the Apocrypha, Jerome translated Judith, Tobit, and the additions to Daniel from the Hebrew. It is to be borne in mind, of course, that throughout the Middle Ages, versions of the Bible existed only in manuscript. Copies of the Bible were therefore incomplete; any two Bibles would usually include different translations of some of the books; and different Bibles would likewise represent slightly different compilations. There existed, however, general uniformity. And the Vulgate of the Council of Trent may be said to be the version generally used through the Middle Ages.

The first translation of the whole Bible in English was the Wycliffe Bible, translated between 1380 and 1384, from the Latin Vulgate by John Wycliffe and several associates. Strange to say, this translation had little if any influence on the Bible translations of the sixteenth century. The great period of Bible translation began with W. Tindale, who brought out his New Testament in 1525, using in addition to the original Greek the Vulgate and the work of Luther and Erasmus. Other translations of this period were: Coverdale's Bible, printed in 1535, the first complete printed Bible in English; the Great Bible, 1539; the Genevan Bible, 1560; the Bishops' Bible, 1568; the Rheims New Testament, 1582, and the Douai Old Testament, 1609-10, the Roman Catholic Version. At the close of the period came the King James Version, 1611, the version which still holds its place as the greatest of all the translations. The idea of this translation was broached at the Hampton Court Conference in 1604. It was done under the joint authorization of church and state, the Bishops and King James. The forty-seven translators began their work in 1607 and finished in 1611. The Bishops' Bible was the basis of the translation. The original sources, Hebrew and Greek, and the Latin, Genevan, and other versions

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were used. The English Revision of the version of 1611 was published in 1885; the American Revised Version in 1901.

Contents. The English Bible is a collection of sixty-six books (excluding the Apocrypha), presenting to us in the Old Testament the history, literature, and religion of the Hebrews, and in both the Old Testament and the New Testament the writings considered sacred by the Christian Church. For purposes of literary study, the books of the Old Testament may be grouped as follows:

1 Historical Narrative: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah

2 Prophetic Writings: Isaiah, Jeremiah, Ezekiel, Daniel, (apocalypse or historical narrative), the Minor Prophets (The Twelve)

3 Poetry: Psalms, Song of Songs, Lamentations

4 Books of Wisdom: Proverbs, Job, Ecclesiastes

5 Short Stories: Ruth, Esther, Jonah (one of the Minor Prophets)

The books of the New Testament fall into the following groups:

1 Four Lives of Christ: Matthew, Mark, Luke, John

2 The Acts of the Apostles

3 A Series of Fourteen Letters, all of which except the Epistle to the Hebrews are commonly ascribed to St. Paul and hence are known as the Pauline Epistles. Of the thirteen

Pauline Epistles, nine are addressed to churches and four to individuals.

4 A Series of Seven Letters, called the General Epistles, the authors of which are unknown

5 The Revelation, a series of seven visions, with a Prologue and an Epilogue, predicting through the use of symbols the destruction of the enemies of God and the final blessedness of the faithful in the New Jerusalem

The Apocrypha is a miscellaneous collection of writings accepted by the Church of England as books to be read "for example of life and instruction of manners * * * but not to establish any doctrine." These writings are rejected entirely by many Protestants and do not appear in our ordinary editions of the English Bible. With the exception of First [Third] Esdras, Second [Fourth] Esdras, and the Prayer of Manasses, these books appear as canonical parts of the Roman Catholic Bible (the Latin Vulgate and the Douai versions). The fourteen books of the Apocrypha according to the King James version, are: 1 [3] Esdras, 2 [4] Esdras, Tobit, Judith, Additional Chapters to Esther, The Wisdom of Solomon, Ecclesiasticus, Baruch, The Story of Susanna (addition to Daniel), The Song of the Three Children (addition to Daniel), The Story of Bel and the Dragon (addition to Daniel), The Prayer of Manasses, 1 Maccabees, and 2 Maccabees.

Composition. The composition of the books of the Bible covered a period of about 1000 years, and represented the work of many men, the names even of not a few of whom we do not know. Approximately between the years 900 B. C. and 100 A. D., the material of the Old Testament, the New Testament, and the Apocrypha took literary form; that is, these

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stories, histories, songs, words of wisdom, biographical data, epistles, etc., were recorded, collected, compiled, composed. Before 1200, the literature of the Hebrews existed probably in oral tradition only. Between the twelfth century and the eighth century, B. C., were committed to writing the songs, traditions, history, laws, which in one form or another find their place in the Bible as we now have it. But it is not until the middle of the eighth century that we find in the documents that have been preserved anything like what we know as a book with a definite author and a definite time of composition. The Book of Amos the Prophet, dating about 750 B. C., is the first complete book of Hebrew Literature that has come down to us. In the same century are placed Hosea, the First Isaiah, and Micah. A century or more later come Jeremiah and Ezekiel and the Second Isaiah. Also in the sixth century, the period of the Exile, are to be assigned Judges, Samuel, and Kings, and is probably to be placed the Book of Job. In the fifth century, belong Ruth and Ecclesiastes, and the completed Hexateuch, the first six books of the Bible, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua—a compilation from many sources, the origin of which may be dated back to 900 B. C. or earlier. The collection of the Psalms and of the Proverbs in their present form dates from the fifth to the third century B. C. Between 400 and 300 B. C., may be placed the Song of Songs, Esther, Chronicles, and Ezra-Nehemiah. In the second century, the Book of Daniel was written, and in the last two centuries B. C., belong most of the books of the Apocrypha. The books of the New Testament were composed in the second half of the first century A. D., some of them possibly going over to the second century, in which century the books assumed their final form. This brief sketch indicates for many of the writings of the Old Testament only approximate dates; but it should serve as a general view of the probabilities of what are at best often insoluble

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problems as to authors, times of composition, and methods of handling materials.

✓ **The Bible as Literature.** Three centuries and more have passed since the King James Version of the Bible first came into the hands of the people; and today it holds the pre-eminent position, from which even the more accurate Revised Version has failed to dislodge it, of the greatest of our literary classics. It has become a part of our great heritage of books which through the centuries have expressed in a lasting beautiful form the best thoughts and the deepest emotions of the English race. Worthy as the Bible has always been as a book of religion, it is only in the language of two Germanic peoples that it has attained a form and exerted an influence which have justified its being called a great book of literature. The Bible of Luther and the King James Version are masterpieces of literature. Moreover, our King James Version did not at once with its publication in 1611 spring into this position; possibly a century elapsed before by the common consent and the universal suffrage of English speaking people, this book was felt and acclaimed as a vital part of our literary heritage.

How is this King James Version to be accounted for? What is to be said for this among the many translations or versions of the Bible which have come down to us through the ages? What were the characteristics of the period of this translation which helped to determine its distinguished literary form? And what are the nature of the contents, the qualities of the style, and the characteristics of its influence which unite to make this book of an alien race a treasure of our native literature? To these questions, a most general answer only may here be given.

INTRODUCTION

The King James Version of the Bible appeared in 1611, in what has been called the Elizabethan Age of English literature, and in what may properly be called the Puritan Age of Religious History. The translators of the King James Version had inherited from the century which had just closed the glorious traditions of the Bible translations from Tindale to the Genevan and Douai scholars; and they lived in an atmosphere which breathed of the integrity of Elizabethan national life. On their shoulders had fallen the mantles of the great Elizabethans who could die nobly for their religion or who could express nobly in literature the aspirations, the ideas, the ideals which lay deep in the national consciousness. They lived at the close of a long period of development which gave us Shakspere and Bacon; Raleigh and Hooker, Latimer and Knox. A great age produced a great book—therein lies the secret of the King James Version.

The varied contents of this book illustrate masterfully almost every kind of literary composition. Written all to one end, to record a religion, the best of these writings through the subtle alchemy of the finest kind of inspiration succeed unconsciously in constituting ■ literature. The appeal as religion is strengthened by the appeal as literature. Here is historical narrative dealing with the fortunes of a favored people which shades off into pure story; foretelling and forthtelling of present and future relations between God and his people which rises to the dignity of elegy and oratory—impassioned discourse; praise of the wonders of Jehovah which breathes of the essence of pure poetry; discourse of wise men which attains the dignity and the beauty of the monologue of poetic drama; biography of the Christ which in its translated form displays the literary beauties of classic English prose; letter writing which by its universality of appeal deserves its place in the world's literature. The specific forms which this great literature comprises have often been referred to. We find the

war song, the love song, the national hymn, the lament, drama, rhapsody, history, the essay, the oration, the parable, the fable, the epigram, story, biography, letters, sermons, visions—a whole varied literature in one book, a book of many books unified in material, style, and underlying appeal.

The style of the King James Version, the literary form which these sacred writings finally assumed in this English translation, sets this book apart from all other books of our native literature. Biblical style is in the ultimate analysis a unique style. Indeed, it yields its secret only partly to literary judgment. What Matthew Arnold said of the "grand style" applies justly to the style of the Bible—"One may say of it (the grand style) as is said of faith: 'One must feel it in order to know what it is.'" But in so far as it is possible to separate the manner from the matter, the way of saying a thing from the thing itself, the beauty and strength of the expression from the beauty and strength of the thing expressed, earnest students have succeeded in finding the proper terms for the distinguishing characteristics of Biblical style. These characteristics appear of course in other pieces of literature; they attain their excellence, their uniqueness in the King James Version of the Bible. This uniqueness of style may be said to rest on its double commanding position: it approaches closest to the simple, homely, natural expression of the average man, if such a being may be thought of in real experience; and it rises nearest to the impassioned lofty utterance of man in his moments of deepest spiritual excitement. The thought is conveyed to us in short words of native stock; the emotional qualities of the style are fundamentally its homeliness, naturalness, earnestness; to these underlying qualities are attached its directness and its concreteness; pervading the whole is the distinguishing trait of simplicity; and crowning

the structure is the lofty rhythm which elevates the style to the supreme position in expression by means of human speech.

This is the Bible—this is the version of the sacred scriptures of the Christian religion—which is today a part of English Literature. Apart from details of substance and style, material and expression, those things which we think of as determining the literary quality of a book, its right to a place in a nation's literature, what is the fundamental characteristic of this great book which explains its persistent and powerful influence over English-speaking men and women and its resultant commanding position in English literature? The answer will involve the merging of the conception of a single version, superb as it may be, into the conception of a book in many versions, the conception of the English Bible as a great book of life. The English Bible exerts its continued influence in literature and life because it presents in a form which appeals to man's sense of overpowering beauty in expression, through terms of concrete human experience, a philosophy of life, a religion, a conception of man's place in the universe and of his relation to a higher power which satisfies the universal longing of mankind for an explanation of the mystery of existence. A great book in any literature is a book which by virtue of its author's lofty imagination, sympathetic understanding, and noble style presents with a universal appeal the deepest problems of life and expresses the ideals and ideas which reflect the permanent essentials of the national genius. Among such books in English literature, the Bible stands supreme.

THE OLD TESTAMENT
PART I—POETRY

LYRIC POETRY

The Psalms

(*Psalms Number 1, 6, 8, 19, 23, 24, 31, 32, 38, 42, 43, 46, 51, 63, 67, 90, 92, 95, 96, 100, 102, 103, 120-134, 137, 139, 143, 149, and 150*)

The Book of Psalms is a collection of religious poems composed at various times by various authors and combined and arranged to form what is generally admitted to be the hymn-book of the Second Temple. Most of the Psalms were composed after the Exile. That the Psalms ascribed to David were written by David himself, there is no proof. The more probable view is that these Psalms were written in various periods of Israelitish history from the time of David downwards, and that these poems, in keeping with the other Psalms, represent the experiences of many men and of many ages of the national life. Here, if anywhere in the Bible, we have an illustration of communal composition. This is poetry of the folk.

Our Psalter is arranged in five volumes with a doxology at the end of each volume (see No. 41, 72, 89, 106, and 150). The Psalms of the first volume may be called personal lyrics; those of the second and third volumes, national lyrics; and those of the fourth and fifth volumes, liturgical lyrics. "Speaking generally, the Psalms consist of reflections, cast into a poetical form, upon the various aspects in which God manifests Himself either in nature, or towards Israel, or to the individual soul, accompanied often—or, indeed, usually—by an outpouring of the emotions and affections of the Psalmist. . . . In some Psalms the tone is that of praise or thanksgiving, in others it is one of penitence or supplication, in others again it is meditative or didactic. . . ."¹

Hebrew poetry is almost exclusively of two kinds—lyric and gnomic. Of the latter kind, that which consists of observations on human life

¹ Driver, *Introduction to the Literature of the Old Testament*, p. 368

and society, the poems of the Proverbs are good examples; of the former kind, we have the beautiful songs of the Psalter. "The Psalms are rightly called lyrics because they are concerned with the immediate and imaginative expression of real feeling. It is the personal and emotional note that predominates."¹

The significant principle of the form of Hebrew poetry is the parallelism of clauses. There is no rhyme, no metre in the strict sense of the word; instead we find a "certain equality, resemblance, or parallelism between the members of each period." The lines, of approximately the same length, show a certain correspondence of sense and a parallelism of form. These lines are combined into groups of two, three, or four lines, or even more, indicating the divisions of the thought. The Psalms herein printed offer excellent illustrations of the various forms and arrangements of Hebrew verse.

PSALM 1

Blessed is the man that walketh not in the counsel of the ungodly,

Nor standeth in the way of sinners,

Nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord;

And in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;

His leaf also shall not wither;

And whatsoever he doeth shall prosper.

The ungodly are not so;

But are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment,

Nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous;

But the way of the ungodly shall perish.

¹ Van Dyke, The Poetry of the Psalms, in Moulton and Others, *The Bible as Literature*, New York, 1896

PSALM 6

O Lord, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
Have mercy upon me, O Lord; for I am weak.
O Lord, heal me; for my bones are vexed.
My soul is also sore vexed.
But thou, O Lord, how long?

Return, O Lord, deliver my soul;
O save me for thy mercies' sake.
For in death there is no remembrance of thee;
In the grave who shall give thee thanks.
I am weary with my groaning;
All the night make I my bed to swim;
I water my couch with my tears.
Mine eye is consumed because of grief;
It waxeth old because of all mine enemies.

Depart from me, all ye workers of iniquity;
For the Lord hath heard the voice of my weeping.
The Lord hath heard my supplication;
The Lord will receive my prayer.
Let all mine enemies be ashamed and sore vexed;
Let them return and be ashamed suddenly.

PSALM 8

O Lord our Lord
How excellent is thy name in all the earth!

Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings
Hast thou ordained strength because of thine enemies,
That thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?

And the son of man, that thou visitest him?
 For thou hast made him a little lower than the angels,
 And hast crowned him with glory and honour.
 Thou madest him to have dominion over the works of thy
 hands;
 Thou hast put all things under his feet,
 All sheep and oxen, yea, and the beasts of the field;
 The fowl of the air, and the fish of the sea,
 And whatsoever passeth through the paths of the seas.

O Lord our Lord
 How excellent is thy name in all the earth!

PSALM 19

The heavens declare the glory of God;
 And the firmament sheweth his handywork.
 Day unto day uttereth speech,
 And night unto night sheweth knowledge.
 There is no speech nor language,
 Where their voice is not heard.
 Their line is gone out through all the earth,
 And their words to the end of the world.

In them hath he set a tabernacle for the sun,
 Which is as a bridegroom coming out of his chamber,
 And rejoiceth as a strong man to run a race.
 His going forth is from the end of the heaven,
 And his circuit unto the ends of it;
 And there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul;
 The testimony of the Lord is sure, making wise the simple.
 The statutes of the Lord are right, rejoicing the heart;
 The commandment of the Lord is pure, enlightening the
 eyes.

The fear of the Lord is clean, enduring for ever;

The judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold;

Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned;

And in keeping of them there is great reward.

Who can understand his errors?

Cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins;

Let them not have dominion over me;

Then shall I be upright,

And I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart,

Be acceptable in thy sight,

O Lord, my strength, and my redeemer.

PSALM 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures;

He leadeth me beside the still waters.

He restoreth my soul;

He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil;

For thou art with me;

Thy rod and thy staff they comfort me.

Thou preparest a table before me

In the presence of mine enemies;

Thou anointest my head with oil;
My cup runneth over.

Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell in the house of the Lord for ever.

PSALM 24

The earth is the Lord's, and the fullness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.

Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?

He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.

He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek him,
That seek thy face, O Jacob.

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the king of glory shall come in.

Who is this king of glory?

The Lord strong and mighty,
The Lord mighty in battle.

Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the king of glory shall come in.

Who is this king of glory?

The Lord of hosts,
He is the king of glory.

PSALM 31

In thee, O Lord, do I put my trust;
Let me never be ashamed.
Deliver me in thy righteousness.
Bow down thine ear to me; deliver me speedily.
Be thou my strong rock,
For a house of defence to save me.
For thou art my rock and my fortress;
Therefore for thy name's sake lead me, and guide me.
Pull me out of the net that they have laid privily for me.
For thou art my strength.

Into thine hand I commit my spirit;
Thou hast redeemed me, O Lord God of truth.
I have hated them that regard lying vanities;
But I trust in the Lord.
I will be glad and rejoice in thy mercy.
For thou hast considered my trouble;
Thou hast known my soul in adversities;
And hast not shut me up into the hand of the enemy;
Thou hast set my feet in a large room.

Have mercy upon me, O Lord, for I am in trouble;
Mine eye is consumed with grief, yea, my soul and my belly.
For my life is spent with grief, and my years with sighing;
My strength faileth because of mine iniquity,
And my bones are consumed.
I was a reproach among all mine enemies,
But especially among my neighbours,
And a fear to mine acquaintance;
They that did see me without fled from me.
I am forgotten as a dead man out of mind;
I am like a broken vessel.

For I have heard the slander of many.
Fear was on every side.
While they took counsel together against me,
They devised to take away my life.

But I trusted in thee, O Lord;
I said, Thou art my God.
My times are in thy hand;
Deliver me from the hand of mine enemies,
And from them that persecute me.
Make thy face to shine upon thy servant;
Save me for thy mercies' sake.
Let me not be ashamed, O Lord;
For I have called upon thee;
Let the wicked be ashamed,
And let them be silent in the grave.
Let the lying lips be put to silence;
Which speak grievous things
Proudly and contemptuously against the righteous.

Oh, how great is thy goodness,
Which thou hast laid up for them that fear thee;
Which thou hast wrought for them that trust in thee
Before the sons of men!
Thou shalt hide them in the secret of thy presence
From the pride of man;
Thou shalt keep them secretly in a pavilion
From the strife of tongues.
Blessed be the Lord;
For he hath shewed me his marvellous kindness in a strong
city.
For I said in my haste,
I am cut off from before thine eyes;
Nevertheless thou heardest the voice of my supplications
When I cried unto thee.

O love the Lord, all ye his saints;
For the Lord preserveth the faithful,

And plentifully rewardeth the proud doer.
Be of good courage, and he shall strengthen your heart,
All ye that hope in the Lord.

PSALM 32

Blessed is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man unto whom the Lord imputeth not
iniquity,
And in whose spirit there is no guile.

When I kept silence, my bones waxed old
Through my roaring all the day long.
For day and night thy hand was heavy upon me;
My moisture is turned into the drought of summer.

I acknowledged my sin unto thee,
And mine iniquity have I not hid.
I said, I will confess my transgressions unto the Lord;
And thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto thee
In a time when thou mayest be found;
Surely in the floods of great waters
They shall not come nigh unto him.
Thou art my hiding place; thou shalt preserve me from
trouble;
Thou shalt compass me about with songs of deliverance.

I will instruct thee and teach thee
In the way which thou shalt go;
I will guide thee with mine eye.
Be ye not as the horse, or as the mule,
Which have no understanding;
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee.

Many sorrows shall be to the wicked;
But he that trusteth in the Lord,
Mercy shall compass him about.
Be glad in the Lord, and rejoice, ye righteous;
And shout for joy, all ye that are upright in heart.

PSALM 38

O Lord, rebuke me not in thy wrath;
Neither chasten me in thy hot displeasure.
For thine arrows stick fast in me,
And thy hand presseth me sore.
There is no soundness in my flesh because of thine anger;
Neither is there any rest in my bones because of my sin.
For mine iniquities are gone over mine head;
As a heavy burden they are too heavy for me.
My wounds stink and are corrupt because of my foolishness.
I am troubled; I am bowed down greatly;
I go mourning all the day long.
For my loins are filled with a loathsome disease;
And there is no soundness in my flesh.
I am feeble and sore broken;
I have roared by reason of the disquietness of my heart.

Lord, all my desire is before thee;
And my groaning is not hid from thee.
My heart panteth, my strength faileth me;
As for the light of mine eyes, it also is gone from me.
My lovers and my friends stand aloof from my sore;
And my kinsmen stand afar off.
They also that seek after my life lay snares for me;
And they that seek my hurt speak mischievous things,
And imagine deceits all the day long.
But I, as a deaf man, heard not;
And I was as a dumb man that openeth not his mouth.
Thus I was as a man that heareth not,
And in whose mouth are no reproofs.

For in thee, O Lord, do I hope;
 Thou wilt hear, O Lord my God.
 For I said, Hear me,
 Lest otherwise they should rejoice over me.
 When my foot slippeth,
 They magnify themselves against me.
 For I am ready to halt,
 And my sorrow is continually before me.
 For I will declare mine iniquity;
 I will be sorry for my sin.
 But mine enemies are lively, and they are strong;
 And they that hate me wrongfully are multiplied.
 They also that render evil for good are mine adversaries;
 Because I follow the thing that good is.

Forsake me not, O Lord;
 O my God, be not far from me.
 Make haste to help me, O Lord my salvation.

PSALM 42 AND PSALM 43

2 As the hart panteth after the water brooks,
 So panteth my soul after thee, O God.

My soul thirsteth for God, for the living God.
 When shall I come and appear before God?

My tears have been my meat day and night,
 While they continually say unto me,
 Where is thy God?

When I remember these things,
 I pour out my soul in me.
 For I had gone with the multitude,
 I went with them to the house of God,
 With the voice of joy and praise,
 With a multitude that kept holyday.

Why art thou cast down, O my soul?
 And why art thou disquieted in me?
 Hope thou in God;
 For I shall yet praise him
 For the help of his countenance.

O my God, my soul is cast down within me.
 Therefore will I remember thee from the land of Jordan,
 And of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of thy waterspouts;
 All thy waves and thy billows are gone over me.

Yet the Lord will command his lovingkindness in the day
 time,
 And in the night his song shall be with me,
 And my prayer unto the God of my life.

I will say unto God my rock,
 Why hast thou forgotten me?
 Why go I mourning
 Because of the oppression of the enemy?

As with a sword in my bones,
 Mine enemies reproach me;
 While they say daily unto me,
 Where is thy God?

Why art thou cast down, O my soul?
 And why art thou disquieted within me?
 Hope thou in God:
 For I shall yet praise him,
 Who is the help of my countenance, and my God.

43 Judge me, O God, and plead my cause against an ungodly nation;
 O deliver me from the deceitful and unjust man.
 For thou art the God of my strength.

Why dost thou cast me off?
Why go I mourning because of the oppression of the enemy?

O send out thy light and thy truth,
Let them lead me;
Let them bring me unto thy holy hill, and to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy;
Yea, upon the harp will I praise thee,
O God my God.

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope in God;
For I shall yet praise him,
Who is the health of my countenance, and my God.

PSALM 46

God is our refuge and strength, a very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God,
The holy place of the tabernacles of the most High.
God is in the midst of her; she shall not be moved;
God shall help her, and that right early.
The heathen raged, the kingdoms were moved;
He uttered his voice, the earth melted.

The Lord of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow and cutteth the spear in sunder;
He burneth the chariot in the fire.

Be still, and know that I am God.
I will be exalted among the heathen,
I will be exalted in the earth.

The Lord of hosts is with us;
The God of Jacob is our refuge.

PSALM 51

Have mercy upon me, O God, according to thy loving-kindness;
According unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions;
And my sin is ever before me.

Against thee, thee only, have I sinned,
And done this evil in thy sight;
That thou mightest be justified when thou speakest,
And be clear when thou judgest.

Behold, I was shapen in iniquity;
And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts;
And in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness ;
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.

Create in me a clean heart, O God ;
And renew a right spirit within me.
Cast me not away from thy presence ;
And take not thy holy spirit from me.

Restore unto me the joy of thy salvation ;
And uphold me with thy free spirit.
Then will I teach transgressors thy ways ;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my
salvation ;
And my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips ;
And my mouth shall shew forth thy praise.

For thou desirest not sacrifice ; else would I give it ;
Thou delightest not in burnt offering.

The sacrifices of God are a broken spirit ;
A broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion ;
Build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifices of righteousness,
With burnt offering and whole burnt offering ;
Then shall they offer bullocks upon thine altar.

PSALM 63

O God, thou art my God ; early will I seek thee ;
My soul thirsteth for thee ; my flesh longeth for thee

In a dry and thirsty land, where no water is;
To see thy power and thy glory,
So as I have seen thee in the sanctuary.

Because thy lovingkindness is better than life,
My lips shall praise thee.
Thus will I bless thee while I live;
I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness,
And my mouth shall praise thee with joyful lips;
When I remember thee upon my bed,
And meditate on thee in the night watches.
Because thou hast been my help,
Therefore in the shadow of thy wings will I rejoice.

My soul followeth hard after thee;
Thy right hand upholdeth me.
But those that seek my soul, to destroy it,
Shall go into the lower parts of the earth.
They shall fall by the sword;
They shall be a portion for foxes.

But the king shall rejoice in God;
Every one that sweareth by him shall glory;
But the mouth of them that speak lies shall be stopped.

PSALM 67

God be merciful unto us, and bless us;
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.

Let the people praise thee, O God;
Let all the people praise thee.

O let the nations be glad and sing for joy;
For thou shalt judge the people righteously,
And govern the nations upon earth.

Let the people praise thee, O God;
Let all the people praise thee.

Then shall the earth yield her increase;
And God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

PSALM 90

Lord, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.

Thou turnest man to destruction;
And sayest, return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

Thou carriest them away as with a flood;
They are as a sleep.
In the morning they are like grass which groweth up;
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled.

Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath;
We spend our years as a tale that is told.
The days of our years are threescore years and ten;

And if by reason of strength they be fourscore years,
 Yet is their strength labour and sorrow;
 For it is soon cut off, and we fly away.
 Who knoweth the power of thine anger?
 Even according to thy fear, so is thy wrath.

So teach us to number our days,
 That we may apply our hearts unto wisdom.

Return, O Lord, how long?
 And let it repent thee concerning thy servants.
 O satisfy us early with thy mercy;
 That we may rejoice and be glad all our days.
 Make us glad according to the days wherein thou hast
 afflicted us,
 And the years wherein we have seen evil.

Let thy work appear unto thy servants,
 And thy glory unto their children.
 And let the beauty of the Lord our God be upon us;
 And establish thou the work of our hands upon us;
 Yea, the work of our hands establish thou it.

PSALM 92

It is a good thing to give thanks unto the Lord,
 And to sing praises unto thy name, O most High;
 To shew forth thy lovingkindness in the morning,
 And thy faithfulness every night,
 Upon an instrument of ten strings and upon the psaltery;
 Upon the harp with a solemn sound.
 For thou, Lord, hast made me glad through thy work;
 I will triumph in the works of thy hands.

O Lord, how great are thy works!
 And thy thoughts are very deep.
 A brutish man knoweth not;
 Neither doth a fool understand this.

When the wicked spring as the grass,
And when all the workers of iniquity do flourish,
It is that they shall be destroyed for ever;
But thou, Lord, art most high for evermore.

For, lo, thine enemies, O Lord,
For, lo, thine enemies shall perish;
All the workers of iniquity shall be scattered.
But my horn shalt thou exalt like the horn of a unicorn.
I shall be anointed with fresh oil.
Mine eye also shall see my desire on mine enemies,
And mine ears shall hear my desire of the wicked
That rise up against me.

The righteous shall flourish like the palm tree;
He shall grow like a cedar in Lebanon.
Those that be planted in the house of the Lord
Shall flourish in the courts of our God.
They shall bring forth fruit in old age;
They shall be fat and flourishing;
To shew that the Lord is upright.
He is my rock,
And there is no unrighteousness in him.

PSALM 95

O come, let us sing unto the Lord;
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.

For the Lord is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The strength of the hills is his also.
The sea is his, and he made it;
And his hands formed the dry land.

O come, let us worship and bow down;
Let us kneel before the Lord our maker.
For he is our God;
And we are the people of his pasture,
And the sheep of his hand.

To day if ye will hear his voice,
Harden not your heart, as in the provocation,
And as in the day of temptation in the wilderness;
When your fathers tempted me,
Proved me, and saw my work.
Forty years long was I grieved with this generation,
And said, It is a people that do err in their heart,
And they have not known my ways;
Unto whom I sware in my wrath
That they should not enter into my rest.

PSALM 96

O sing unto the Lord a new song;
Sing unto the Lord, all the earth.
Sing unto the Lord, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the heathen,
His wonders among all people.

For the Lord is great, and greatly to be praised;
He is to be feared above all gods.
For all the gods of the nations are idols;
But the Lord made the heavens.
Honour and majesty are before him;
Strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Bring an offering and come into his courts.

O worship the Lord in the beauty of holiness;
Fear before him, all the earth.
Say among the heathen that the Lord reigneth.
The world also shall be established
That it shall not be moved.
He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that is therein;
Then shall all the trees of the wood rejoice before the Lord.
For he cometh, for he cometh to judge the earth;
He shall judge the world with righteousness,
And the people with his truth.

PSALM 100

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness;
Come before his presence with singing.

Know ye that the Lord he is God.
It is he that hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,
And into his courts with praise;
Be thankful unto him, and bless his name.

For the Lord is good;
His mercy is everlasting;
And his truth endureth to all generations.

PSALM 102

Hear my prayer, O Lord,
And let my cry come unto thee.
Hide not thy face from me

In the day when I am in trouble;
Incline thine ear unto me;
In the day when I call answer me speedily.

For my days are consumed like smoke,
And my bones are burned as a hearth.
My heart is smitten, and withered like grass;
So that I forget to eat my bread.
By reason of the voice of my groaning
My bones cleave to my skin.
I am like a pelican of the wilderness;
I am like an owl of the desert;
I watch, and am as a sparrow alone upon the house top.

Mine enemies reproach me all the day;
And they that are mad against me are sworn against me.
For I have eaten ashes like bread,
And mingled my drink with weeping,
Because of thine indignation and thy wrath;
For thou hast lifted me up, and cast me down.

My days are like a shadow that declineth;
And I am withered like grass.
But thou, O Lord, shalt endure for ever;
And thy remembrance unto all generations.

Thou shalt arise, and have mercy upon Zion;
For the time to favour her, yea, the set time, is come.
For thy servants take pleasure in her stones,
And favour the dust thereof.
So the heathen shall fear the name of the Lord,
And all the kings of the earth thy glory.
When the Lord shall build up Zion,
He shall appear in his glory.
He will regard the prayer of the destitute,
And not despise their prayer.
This shall be written for the generation to come;
And the people which shall be created shall praise the Lord.

For he hath looked down from the height of his sanctuary;
From heaven did the Lord behold the earth;
To hear the groaning of the prisoner;
To loose those that are appointed to death;
To declare the name of the Lord in Zion,
And his praise in Jerusalem;
When the people are gathered together,
And the kingdoms, to serve the Lord.

He weakened my strength in the way;
He shortened my days.
I said, O my God, take me not away in the midst of my days.

Thy years are throughout all generations.
Of old hast thou laid the foundation of the earth;
And the heavens are the work of thy hands.
They shall perish, but thou shalt endure.
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be
changed;
But thou art the same, and thy years shall have no end.
The children of thy servants shall continue,
And their seed shall be established before thee.

PSALM 103

Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits.
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment
For all that are oppressed.
He made known his ways unto Moses,
His acts unto the children of Israel.

The Lord is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.

For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.

Like as a father pitied his children,
So the Lord pitied them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to ever-lasting
Upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens;
And his kingdom ruleth over all.

Bless the Lord, ye his angels,
That excel in strength, that do his commandments,
Harkening unto the voice of his word.

Bless ye the Lord, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the Lord, all his works
In all places of his dominion.
Bless the Lord, O my soul.

PSALM 120

In my distress I cried unto the Lord,
And he heard me.
Deliver my soul, O Lord, from lying lips,
And from a deceitful tongue.
What shall be given unto thee?
Or what shall be done unto thee, thou false tongue?
Sharp arrows of the mighty,
With coals of juniper.

Woe is me, that I sojourn in Mesech,
That I dwell in the tents of Kedar!
My soul hath long dwelt with him that hateth peace.
I am for peace;
But when I speak, they are for war.

PSALM 121

I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth.

He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.

The Lord is thy keeper;
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,

Nor the moon by night.

The Lord shall preserve thee from all evil;
He shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in
From this time forth, and even for evermore.

PSALM 122

I was glad when they said unto me,
Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.
Jerusalem is builded as a city that is compact together;
Whither the tribes go up, the tribes of the Lord,
Unto the testimony of Israel,
To give thanks unto the name of the Lord.
For there are set thrones of judgment,
The thrones of the house of David.

Pray for the peace of Jerusalem;
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.

Because of the house of the Lord our God,
I will seek thy good.

PSALM 123

Unto thee lift I up mine eyes,
O thou that dwellest in the heavens.

Behold, as the eyes of servants
Look unto the hand of their masters,
And as the eyes of a maiden

Unto the hand of her mistress;
So our eyes wait upon the Lord our God,
Until that he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us;
For we are exceedingly filled with contempt.
Our soul is exceedingly filled
With the scorning of those that are at ease,
And with the contempt of the proud.

PSALM 124

If it had not been the Lord who was on our side,
Now may Israel say;
If it had not been the Lord who was on our side,
When men rose up against us;
Then they had swallowed us up quick,
When their wrath was kindled against us;
Then the waters had overwhelmed us,
The stream had gone over our soul;
Then the proud waters had gone over our soul.

Blessed be the Lord, who hath not given us as a prey to
their teeth.
Our soul is escaped as a bird out of the snare of the
fowlers;
The snare is broken, and we are escaped.
Our help is in the name of the Lord,
Who made heaven and earth.

PSALM 125

They that trust in the Lord shall be as Mount Zion,
Which cannot be removed, but abideth for ever.
As the mountains are round about Jerusalem,
So the Lord is round about his people
From henceforth even for ever.

For the rod of the wicked
Shall not rest upon the lot of the righteous;
Lest the righteous put forth their hands unto iniquity.

Do good, O Lord, unto those that be good,
And to them that are upright in their hearts.
As for such as turn aside unto their crooked ways,
The Lord shall lead them forth with the workers of iniquity;
But peace shall be upon Israel.

PSALM 126

When the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing.
Then said they among the heathen,
The Lord hath done great things for them.

The Lord hath done great things for us;
Whereof we are glad.

Turn again our captivity, O Lord,
As the streams in the south.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.

PSALM 127

Except the Lord build the house,
They labour in vain that build it;
Except the Lord keep the city,
The watchman waketh but in vain.

It is vain for you to rise up early,
To sit up late, to eat the bread of sorrows;
For so he giveth his beloved sleep.

Lo, children are a heritage of the Lord;
And the fruit of the womb is his reward.
As arrows are in the hand of a mighty man;
So are children of the youth.
Happy is the man that hath his quiver full of them;
They shall not be ashamed,
But they shall speak with the enemies in the gate.

PSALM 128

Blessed is every one that feareth the Lord;
That walketh in his ways.

For thou shalt eat the labour of thine hands;
Happy shalt thou be, and it shall be well with thee.
Thy wife shall be as a fruitful vine by the sides of thine
house;
Thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed
That feareth the Lord.

The Lord shall bless thee out of Zion;
And thou shalt see the good of Jerusalem
All the days of thy life.
Yea, thou shalt see thy children's children,
And peace upon Israel.

PSALM 129

Many a time have they afflicted me from my youth,
May Israel now say;
Many a time have they afflicted me from my youth;

Yet they have not prevailed against me.
The plowers plowed upon my back;
They made long their furrows.

The Lord is righteous;
He hath cut asunder the cords of the wicked.

Let them all be confounded and turned back that hate Zion.
Let them be as the grass upon the housetops,
Which withereth afore it groweth up;
Wherewith the mower filleth not his hand;
Nor he that bindeth sheaves his bosom.
Neither do they which go by say,
The blessing of the Lord be upon you;
We bless you in the name of the Lord.

PSALM 130

Out of the depths have I cried unto thee, O Lord.
Lord, hear my voice;
Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee,
That thou mayest be feared.

I wait for the Lord, my soul doth wait,
And in his word do I hope.
My soul waiteth for the Lord
More than they that watch for the morning;
I say, more than they that watch for the morning.

Let Israel hope in the Lord;
For with the Lord there is mercy,
And with him is plenteous redemption.
And he shall redeem Israel from all his iniquities.

PSALM 131

Lord, my heart is not haughty,
Nor mine eyes lofty;
Neither do I exercise myself in great matters,
Or in things too high for me.
Surely I have behaved and quieted myself,
As a child that is weaned of his mother;
My soul is even as a weaned child.

Let Israel hope in the Lord
From henceforth and for ever.

PSALM 132

Lord, remember David, and all his afflictions;
How he sware unto the Lord,
And vowed unto the mighty God of Jacob:
Surely I will not come into the tabernacle of my house,
Nor go up into my bed;
I will not give sleep to mine eyes,
Or slumber to mine eyelids,
Until I find out a place for the Lord,
An habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah;
We found it in the fields of the wood.
We will go into his tabernacles;
We will worship at his footstool.

Arise, O Lord, into thy rest;
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness;
And let thy saints shout for joy.
For thy servant David's sake
Turn not away the face of thine anointed.

The Lord hath sworn in truth unto David;
He will not turn from it:
Of the fruit of thy body will I set upon thy throne.
If thy children will keep my covenant
And my testimony that I shall teach them,
Their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion;
He hath desired it for his habitation.
This is my rest for ever; here will I dwell;
For I have desired it.
I will abundantly bless her provision;
I will satisfy her poor with bread.
I will also clothe her priests with salvation;
And her saints shall shout aloud for joy.

There will I make the horn of David to bud;
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame;
But upon himself shall his crown flourish.

PSALM 133

Behold, how good and how pleasant it is
For brethren to dwell together in unity!

It is like the precious ointment upon the head,
That ran down upon the beard, even Aaron's beard;
That went down to the skirts of his garments;
As the dew of Hermon,
And as the dew that descended upon the mountains of Zion;
For there the Lord commanded the blessing,
Even life for evermore.

PSALM 134

Behold, bless ye the Lord,
All ye servants of the Lord,
Which by night stand in the house of the Lord.

Lift up your hands in the sanctuary,
And bless the Lord.

The Lord that made heaven and earth
Bless thee out of Zion.

PSALM 137

By the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.
We hanged our harps upon the willows
In the midst thereof.

For there they that carried us away captive
Required of us a song;
And they that wasted us
Required of us mirth, saying,
Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy.

Remember, O Lord, the children of Edom
In the day of Jerusalem;
Who said, Rase it, rase it,
Even to the foundation thereof.
O daughter of Babylon, who art to be destroyed;
Happy shall he be,
That rewardeth thee as thou hast served us.

Happy shall he be,
That taketh and dasheth thy little ones against the stones.

PSALM 139

O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou compasseth my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there;
If I make my bed in hell, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day;
The darkness and the light are both alike to thee.

For thou hast possessed my reins;
Thou hast covered me in my mother's womb.
I will praise thee;
For I am fearfully and wonderfully made.
Marvellous are thy works;
And that my soul knoweth right well.

My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being unperfect;
And in thy book all my members were written,
Which in continuance were fashioned,
When as yet there was none of them.

How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them,
They are more in number than the sand.
When I awake, I am still with thee.

Surely thou wilt slay the wicked, O God.
Depart from me therefore, ye bloody men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O Lord, that hate thee?
And am not I grieved with those that rise up against thee?
I hate them with perfect hatred;
I count them mine enemies.

Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.

PSALM 143

Hear my prayer, O Lord, give ear to my supplications;
In thy faithfulness answer me, and in thy righteousness.
And enter not into judgment with thy servant;
For in thy sight shall no man living be justified.
For the enemy hath persecuted my soul;
He hath smitten my life down to the ground;
He hath made me to dwell in darkness,
As those that have been long dead.

Therefore is my spirit overwhelmed within me;
My heart within me is desolate.

I remember the days of old;
I meditate on all thy works;
I muse on the work of thy hands.
I stretch forth my hands unto thee;
My soul thirsteth after thee,
As a thirsty land.

Hear me speedily, O Lord;
My spirit faileth.
Hide not thy face from me,
Lest I be like unto them that go down into the pit.
Cause me to hear thy lovingkindness in the morning;
For in thee do I trust.
Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies;
I flee unto thee to hide me.

Teach me to do thy will; for thou art my God.
Thy spirit is good;
Lead me into the land of uprightness.
Quicken me, O Lord, for thy name's sake;
For thy righteousness' sake bring my soul out of trouble.

And of thy mercy cut off mine enemies,
And destroy all of them that afflict my soul;
For I am thy servant.

PSALM 149

Praise ye the Lord.

Sing unto the Lord a new song,
And his praise in the congregation of saints.

Let Israel rejoice in him that made him;

Let the children of Zion be joyful in their king.
Let them praise his name in the dance;
Let them sing praises unto him with the timbrel and harp.
For the Lord taketh pleasure in his people;
He will beautify the meek with salvation.
Let the saints be joyful in glory;
Let them sing aloud upon their beds.
Let the high praises of God be in their mouth,
And a two-edged sword in their hand;
To execute vengeance upon the heathen,
And punishments upon the people;
To bind their kings with chains,
And their nobles with fetters of iron.
To execute upon them the judgment written;
This honour have all his saints.
Praise ye the Lord.

PSALM 150

Praise ye the Lord.
Praise God in his sanctuary;
Praise him in the firmament of his power.
Praise him for his mighty acts;
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet;
Praise him with the psaltery and harp.
Praise him with the timbrel and dance;
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals;
Praise him upon the high sounding cymbals.
Let every thing that hath breath
Praise the Lord.
Praise ye the Lord.

The Song of Songs

The Song of Songs has been variously interpreted: (1) as an Allegory, either of Jehovah's love for Israel or of Christ's love for his Church; (2) as a Drama, either with Solomon and a Shulamite maiden or with Solomon, a Shulamite maiden, and her shepherd lover as the main characters; (3) as a Collection of Songs used at marriage festivals during the so-called "king's week." The last view seems the most probable. The author is unknown. The time of writing is likewise uncertain, a late date, probably about B. C. 300, being generally accepted.

1 The song of songs, which is Solomon's.

Let him kiss me with the kisses of his mouth;
For thy love is better than wine.
Because of the savour of thy good ointments
Thy name is as ointment poured forth;
Therefore do the virgins love thee.
Draw me, we will run after thee.
The king hath brought me into his chambers.
We will be glad and rejoice in thee,
We will remember thy love more than wine;
The upright love thee.

I am black, but comely, O ye daughters of Jerusalem,
As the tents of Kedar, as the curtains of Solomon.
Look not upon me, because I am black,
Because the sun hath looked upon me.
My mother's children were angry with me;
They made me the keeper of the vineyards;
But mine own vineyard have I not kept.

Tell me, O thou whom my soul loveth,
Where thou feedest,

Where thou makes thy flock to rest at noon;
For why should I be as one that turneth aside
By the flocks of thy companions?
If thou know not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.

I have compared thee, O my love,
To a company of horses in Pharaoh's chariots.
Thy cheeks are comely with rows of jewels,
Thy neck with chains of gold.
We will make thee borders of gold with studs of silver.
While the king sitteth at his table,
My spikenard sendeth forth the smell thereof.
A bundle of myrrh is my wellbeloved unto me.
He shall lie all night betwixt my breasts.
My beloved is unto me as a cluster of camphire
In the vineyards of En-gedi.
Behold, thou art fair, my love;
Behold, thou art fair;
Thou hast doves' eyes.
Behold, thou art fair, my beloved, yea, pleasant.
Also our bed is green.
The beams of our house are cedar,
And our rafters of fir.

2 I am the rose of Sharon,
And the lily of the valleys.
As the lily among thorns,
So is my love among the daughters.
As the apple tree among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow with great delight,
And his fruit was sweet to my taste.
He brought me to the banqueting house,

And his banner over me was love.
Stay me with flagons, comfort me with apples;
For I am sick of love.
His left hand is under my head,
And his right hand doth embrace me.
I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake my love,
Till he please.

The voice of my beloved, behold, he cometh,
Leaping upon the mountains,
Skipping upon the hills.
My beloved is like a roe or a young hart.
Behold, he standeth behind our wall,
He looketh forth at the windows,
Shewing himself through the lattice.
My beloved spake, and said unto me,
Rise up, my love, my fair one,
And come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,
And the vines with the tender grape give a good smell.
Arise, my love, my fair one,
And come away.
O my dove, that art in the clefts of the rock,
In the secret places of the stairs,
Let me see thy countenance,
Let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.

Take us the foxes,
The little foxes, that spoil the vines;

For our vines have tender grapes.

My beloved is mine, and I am his.
He feedeth among the lilies.

Until the day break, and the shadows flee away,
Turn, my beloved, and be thou like a roe or a young hart
Upon the mountains of Bether.

3 By night on my bed

I sought him whom my soul loveth;
I sought him, but I found him not.

I will rise now,
And go about the city in the streets,
And in the broad ways

I will seek him whom my soul loveth;
I sought him, but I found him not.

The watchmen that go about the city found me;
To whom I said, Saw ye him whom my soul loveth?
It was but a little that I passed from them,
But I found him whom my soul loveth.

I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her that conceived me.
I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake my love,
Till he please.

Who is this that cometh out of the wilderness
Like pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant?
Behold his bed, which is Solomon's;
Threescore valiant men are about it,
Of the valiant of Israel.
They all hold swords, being expert in war;
Every man hath his sword upon his thigh
Because of fear in the night.

King Solomon made himself a chariot of the wood of Lebanon.

He made the pillars thereof of silver,
The bottom thereof of gold,
The covering of it of purple,
The midst thereof being paved with love,
For the daughters of Jerusalem.

Go forth, O ye daughters of Zion,
And behold king Solomon with the crown
Wherewith his mother crowned him in the day of his espousals,

And in the day of the gladness of his heart.

4 Behold, thou art fair, my love;
Behold, thou are fair.
Thou hast doves' eyes within thy locks.
Thy hair is as a flock of goats,
That appear from mount Gilead.
Thy teeth are like a flock of sheep that are even shorn,
Which came up from the washing;
Whereof every one bear twins,
And none is barren among them.
Thy lips are like a thread of scarlet,
And thy speech is comely.
Thy temples are like a piece of a pomegranate
Within thy locks.
Thy neck is like the tower of David
Builded for an armoury,
Whereon there hang a thousand bucklers,
All shields of mighty men.
Thy two breasts are like two young roes that are twins,
Which feed among the lilies.
Until the day break, and the shadows flee away,
I will get me to the mountain of myrrh,
And to the hill of frankincense.
Thou art all fair, my love;
There is no spot in thee.

Come with me from Lebanon, my spouse,
With me from Lebanon.
Look from the top of Amana,
From the top of Shenir and Hermon,
From the lions' dens,
From the mountains of the leopards.
Thou hast ravished my heart,
My sister, my spouse!
Thou hast ravished my heart
With one of thine eyes,
With one chain of thy neck.
How fair is thy love,
My sister, my spouse!
How much better is thy love than wine!
And the smell of thine ointments than all spices!
Thy lips, O my spouse, drop as the honeycomb;
Honey and milk are under thy tongue;
And the smell of thy garments is like the smell of
Lebanon.

A garden inclosed is my sister, my spouse;
A spring shut up,
A fountain sealed.
Thy plants are an orchard of pomegranates,
With pleasant fruits;
Camphire, with spikenard,
Spikenard and saffron;
Calamus and cinnamon,
With all trees of frankincense;
Myrrh and aloes,
With all the chief spices;
A fountain of gardens,
A well of living waters,
And streams from Lebanon.

Awake, O north wind;
And come, thou south;

Blow upon my garden,
That the spices thereof may flow out.
Let my beloved come into his garden,
And eat his pleasant fruits.

5 I am come into my garden, my sister, my spouse.
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.
Eat, O friends;
Drink, yea, drink abundantly, O beloved.

I sleep, but my heart waketh.
It is the voice of my beloved that knocketh, saying,
Open to me, my sister, my love,
My dove, my undefiled;
For my head is filled with dew,
And my locks with the drops of the night.
I have put off my coat;
How shall I put it on?
I have washed my feet;
How shall I defile them?
My beloved put in his hand by the hole of the door,
And my bowels were moved for him.
I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with sweet smelling myrrh,
Upon the handles of the lock.
I opened to my beloved;
But my beloved had withdrawn himself,
And was gone.
My soul failed when he spake.
I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that went about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my vail from me.

I charge you, O daughters of Jerusalem,
If ye find my beloved,
That ye tell him,
That I am sick of love.

What is thy beloved more than another beloved,
O thou fairest among women?
What is thy beloved more than another beloved,
That thou dost so charge us?
My beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold;
His locks are bushy, and black as a raven;
His eyes are as the eyes of doves
By the rivers of waters,
Washed with milk, and fitly set;
His cheeks are as a bed of spices,
As sweet flowers; his lips like lilies,
Dropping sweet smelling myrrh;
His hands are as gold rings
Set with the beryl;
His belly is as bright ivory overlaid with sapphires;
His legs are as pillars of marbles,
Set upon sockets of fine gold;
His countenance is as Lenanon,
Excellent as the cedars;
His mouth is most sweet;
Yea, he is altogether lovely.
This is my beloved,
And this is my friend,
O daughters of Jerusalem.

6 Whither is thy beloved gone,
O thou fairest among women?
Whither is thy beloved turned aside,
That we may seek him with thee?
My beloved is gone down into his garden,

To the beds of spices,
To feed in the gardens,
And to gather lilies.
I am my beloved's, and my beloved is mine.
He feedeth among the lilies.

Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,
Terrible as an army with banners.
Turn away thine eyes from me,
For they have overcome me;
Thy hair is as a flock of goats
That appear from Gilead;
Thy teeth are as a flock of sheep
Which go up from the washing,
Whereof every one beareth twins,
And there is not one barren among them.
As a piece of a pomegranate
Are thy temples within thy locks.
There are threescore queens, and fourscore concubines,
And virgins without number.
My dove, my undefiled is but one;
She is the only one of her mother,
She is the choice one of her that bare her.
The daughters saw her, and blessed her;
Yea, the queens and the concubines,
And they praised her.

Who is she that looketh forth as the morning,
Fair as the moon, clear as the sun,
And terrible as an army with banners?
I went down into the garden of nuts
To see the fruits of the valley,
And to see whether the vine flourished,
And the pomegranates budded.
Or ever I was aware,
My soul made me like the chariots of Ammi-nadib.

Return, return, O Shulamite;
Return, return, that we may look upon thee.
What will ye see in the Shulamite?
As it were the company of two armies.

7 How beautiful are thy feet with shoes,
O prince's daughter!
The joints of thy thighs are like jewels,
The work of the hands of a cunning workman.
Thy navel is like a round goblet,
Which wanteth not liquor;
Thy belly is like a heap of wheat
Set about with lilies.
Thy two breasts are like two young roes
That are twins.
Thy neck is as a tower of ivory;
Thine eyes like the fishpools in Heshbon,
By the gate of Bath-rabbim;
Thy nose is as the tower of Lebanon
Which looketh toward Damascus.
Thine head upon thee is like Carmel,
And the hair of thine head like purple.
The King is held in the galleries.
How fair and how pleasant art thou,
O love, for delights!
This thy stature is like to a palm tree,
And thy breasts to clusters of grapes.
I said, I will go up to the palm tree,
I will take hold of the boughs thereof;
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose like apples;
And the roof of thy mouth like the best wine for my
beloved,
That goeth down sweetly,
Causing the lips of those that are asleep to speak.
I am my beloved's,
And his desire is toward me.

Come, my beloved,
Let us go forth into the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see if the vine flourish,
Whether the tender grape appear,
And the pomegranates bud forth.
There will I give thee my loves.
The mandrakes give a smell,
And at our gates are all manner of pleasant fruits,
New and old,
Which I have laid up for thee,
O my beloved.

8 O that thou wert as my brother,
That sucked the breasts of my mother!
When I should find thee without,
I would kiss thee;
Yea, I should not be despised.
I would lead thee, and bring thee into my mother's house,
Who would instruct me;
I would cause thee to drink of spiced wine
Of the juice of my pomegranate.
His left hand should be under my head,
And his right hand should embrace me.
I charge you, O daughters of Jerusalem,
That ye stir not up, nor awake my love,
Until he please.

Who is this that cometh up from the wilderness,
Leaning upon her beloved?
I raised thee up under the apple tree;
There my mother brought thee forth;
There she brought thee forth that bare thee.

Set me as a seal upon thine heart,
As a seal upon thine arm.
For love is strong as death.

Jealousy is cruel as the grave;
The coals thereof are coals of fire,
Which hath a most vehement flame.
Many waters cannot quench love,
Neither can the floods drown it;
If a man would give all the substance of his house for
 love,
It would utterly be contemned.

We have a little sister,
And she hath no breasts.
What shall we do for our sister
In the day when she shall be spoken for?
If she be a wall,
We will build upon her a palace of silver;
And if she be a door,
We will inclose her with boards of cedar.
I am a wall, and my breasts like towers;
Then was I in his eyes
As one that found favour.

Solomon had a vineyard at Baal-hamon;
He let out the vineyard unto keepers;
Every one for the fruit thereof
Was to bring a thousand pieces of silver.
My vineyard, which is mine, is before me;
Thou, O Solomon, must have a thousand,
And those that keep the fruit thereof two hundred.

Thou, that dwellest in the gardens,
The companions hearken to thy voice;
Cause me to hear it.

Make haste, my beloved,
And be thou like to a roe or to a young hart
Upon the mountains of spices.

The Song of Moses*(Exodus XV. 1-21)*

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying,

I will sing unto the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

The Lord is my strength and song,
And he is become my salvation;
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.

The Lord is a man of war:
The Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea;
His chosen captains also are drowned in the Red Sea.

The depths have covered them;
They sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power:
Thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency
Thou hast overthrown them that rose up against thee:
Thou sentest forth thy wrath,
Which consumed them as stubble.

And with the blast of thy nostrils
The waters were gathered together;
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake,
I will divide the spoil; my lust shall be satisfied upon
them;

I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods?

Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?

Thou stretchedst out thy right hand,
The earth swallowed them.

Thou in thy mercy hast led forth the people which thou
hast redeemed:

Thou hast guided them in thy strength unto thy holy
habitation.

The people shall hear and be afraid:
Sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed;
The mighty men of Moab, trembling shall take hold upon
them;

All the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them;
By the greatness of thine arm
They shall be as still as a stone;
Till thy people pass over, O Lord,
Till the people pass over, which thou hast purchased.

Thou shalt bring them in,
And plant them in the mountain of thine inheritance,
In the place, O Lord, which thou hast made for thee to
dwell in,

In the sanctuary, O Lord, which thy hands have
established.

The Lord shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and

with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,

Sing ye to the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

The Song of Moses

(*Deuteronomy XXXII. 1-43*)

Give ear, O ye heavens, and I will speak;
And hear, O earth, the words of my mouth.

My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass.
Because I will publish the name of the Lord;
Ascribe ye greatness unto our God.

He is the Rock, his work is perfect;
For all his ways are judgment.
A God of truth and without iniquity,
Just and right is he.

They have corrupted themselves,
Their spot is not the spot of his children,
They are a perverse and crooked generation.

Do ye thus requite the Lord,
O foolish people and unwise?
Is not he thy father that hath bought thee?
Hath he not made thee, and established thee?

Remember the days of old,
Consider the years of many generations.
Ask thy father, and he will shew thee;
Thy elders, and they will tell thee.

When the Most High divided to the nations their inheritance,
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.

For the Lord's portion is his people;
Jacob is the lot of his inheritance.

He found him in a desert land,
And in the waste howling wilderness;
He led him about, he instructed him,
He kept him as the apple of his eye.

As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her wings;
So the Lord alone did lead him,
And there was no strange god with him.

He made him ride on the high places of the earth,
That he might eat the increase of the fields;
And he made him to suck honey out of the rock,
And oil out of the flinty rock;
Butter of kine, and milk of sheep,
With fat of lambs, and rams of the breed of Bashan;
And goats, with the fat of the kidneys of wheat;
And thou didst drink the pure blood of the grape.

But Jeshurun waxed fat, and kicked.
Thou art waxen fat, thou art grown thick,
Thou art covered with fatness.

Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.

They provoked him to jealousy with strange gods,
With abominations provoked they him to anger.
They sacrificed unto devils, not to God;
To gods whom they knew not,
To new gods that came newly up,
Whom your fathers feared not.

Of the Rock that begat thee thou art unmindful,
And hast forgotten God that formed thee.

And when the Lord saw it, he abhorred them,
Because of the provoking of his sons, and of his
daughters.

And he said, I will hide my face from them,
I will see what their end shall be.
For they are a very froward generation,
Children in whom is no faith.

They have moved me to jealousy with that which is not
God;
They have provoked me to anger with their vanities;
And I will move them to jealousy with those which are
not a people;
I will provoke them to anger with a foolish nation.

For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.

I will heap mischiefs upon them;
I will spend mine arrows upon them.

They shall be burnt with hunger,
And devoured with burning heat,
And with bitter destruction.

I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.

The sword without, and terror within,
Shall destroy both the young man and the virgin,
The sucking also with the man of gray hairs.

I said, I would scatter them into corners,
I would make the remembrance of them to cease from
among men:

Were it not that I feared the wrath of the enemy,
Lest their adversaries should behave themselves
strangely,

And lest they should say, Our hand is high,
And the Lord hath not done all this.

For they are a nation void of counsel,
Neither is there any understanding in them.

O that they were wise, that they understood this,
That they would consider their latter end!

How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the Lord had shut them up?

For their rock is not as our Rock,
Even our enemies themselves being judges.

For their vine is of the vine of Sodom,
And of the fields of Gomorrah;
Their grapes are grapes of gall,
Their clusters are bitter;
Their wine is the poison of dragons,
And the cruel venom of asps.

Is not this laid up in store with me,
And sealed up among my treasures?

To me belongeth vengeance, and recompence;

Their foot shall slide in due time;
For the day of their calamity is at hand,
And the things that shall come upon them make haste.

For the Lord shall judge his people,
And repent himself for his servants,
When he seeth that their power is gone,
And there is none shut up, or left.

And he shall say, Where are their gods,
Their rock in whom they trusted,
Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings?
Let them rise up and help you,
And be your protection.

See now that I, even I, am he,
And there is no god with me.
I kill, and I make alive;
I wound, and I heal;
Neither is there any that can deliver out of my hand.

For I lift up my hand to heaven,
And say, I live for ever.

If I whet my glittering sword,
And mine hand take hold on judgment,
I will render vengeance to mine enemies,
And will reward them that hate me.

I will make mine arrows drunk with blood,
And my sword shall devour flesh;
And that with the blood of the slain and of the captives,
From the beginning of revenges upon the enemy.

Rejoice, O ye nations, with his people;
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will be merciful unto his land, and to his people.

The Song of Deborah*(Judges V)*

Then sang Deborah and Barak the son of Abinoam on that day, saying,

Praise ye the Lord for the avenging of Israel,
When the people willingly offered themselves.

Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord God of Israel.

Lord, when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.

The mountains melted from before the Lord,
Even that Sinai from before the Lord God of Israel.

In the days of Shamgar the son of Anath,
In the days of Jael,
The highways were unoccupied,
And the travellers walked through byways.

The inhabitants of the villages ceased,
They ceased in Israel,
Until that I Deborah arose,
That I arose a mother in Israel.

They chose new gods;
Then was war in the gates.
Was there a shield or spear
Seen among forty thousand in Israel?

My heart is toward the governors of Israel,
That offered themselves willingly among the people.

Bless ye the Lord.

Speak, ye that ride on white asses,
Ye that sit in judgment, and walk by the way.

They that are delivered from the noise of archers
In the places of drawing water,
There shall they rehearse the righteous acts of the Lord,
Even the righteous acts toward the inhabitants of his
villages in Israel.

Then shall the people of the Lord go down to the gates.

Awake, awake, Deborah;
Awake, awake, utter a song;
Arise, Barak, and lead thy captivity captive,
Thou son of Abinoam.

Then he made him that remaineth
Have dominion over the nobles among the people;
The Lord made me have dominion over the mighty.

Out of Ephraim was there a root of them against Amalek;
After thee, Benjamin, among thy people;
Out of Machir came down governors;
And out of Zebulun they that handle the pen of the
writer.

And the princes of Issachar were with Deborah;
Even Issachar, and also Barak:
He was sent on foot into the valley.

For the divisions of Reuben
There were great thoughts of heart.

Why abodest thou among the sheepfolds,
To hear the bleatings of the flocks?

For the divisions of Reuben
There were great searchings of heart.

Gilead abode beyond Jordan;
And why did Dan remain in ships?

Asher continued on the sea shore,
And abode in his breaches.

Zebulun and Naphtali were a people
That jeopardized their lives unto the death
In the high places of the field.

The kings came and fought,
Then fought the kings of Canaan
In Taanach by the waters of Megiddo;
They took no gain of money.

They fought from heaven;
The stars in their courses fought against Sisera.

The river of Kishon swept them away,
That ancient river, the river Kishon.

O my soul, thou hast trodden down strength.

Then were the horsehoofs broken
By the means of the prancings,
The prancings of their mighty ones.

Curse ye, Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.

Blessed among women shall Jael the wife of Heber the
Kenite be,

Blessed shall she be above women in the tent.

He asked water, and she gave him milk;
She brought forth butter in a lordly dish.

She put her hand to the nail,
And her right hand to the workman's hammer;
And with the hammer she smote Sisera,
She smote off his head,
When she had pierced and stricken through his temples.

At her feet he bowed, he fell, he lay down;
 At her feet he bowed, he fell;
 Where he bowed, there he fell down dead.

The mother of Sisera looked out at a window,
 And cried through the lattice,
 Why is his chariot so long in coming?
 Why tarry the wheels of his chariots?

Her wise ladies answered her,
 Yea, she returned answer to herself,
 Have they not sped?
 Have they not divided the prey;
 To every man a damsel or two;
 To Sisera a prey of divers colours,
 A prey of divers colours of needlework,
 Of divers colours of needlework on both sides,
 Meet for the necks of them that take the spoil?

So let all thine enemies perish, O Lord;
 But let them that love him be as the sun
 When he goeth forth in his might.

Hannah's Song of Thanksgiving

(*1 Samuel II. 1-10*)

And Hannah prayed, and said,

My heart rejoiceth in the Lord,
 Mine horn is exalted in the Lord;
 My mouth is enlarged over mine enemies;
 Because I rejoice in thy salvation.

There is none holy as the Lord;
 For there is none besides thee;
 Neither is there any rock like our God.
 Talk no more so exceeding proudly;

Let not arrogancy come out of your mouth;
For the Lord is a God of Knowledge,
And by him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread;
And they that were hungry ceased;
So that the barren hath borne seven;
And she that hath many children is waxed feeble.
The Lord killeth, and maketh alive;
He bringeth down to the grave, and bringeth up.
The Lord maketh poor, and maketh rich;
He bringeth low, and lifteth up.
He raiseth up the poor out of the dust,
And lifteth up the beggar from the dunghill,
To set them among princes,
And to make them inherit the throne of glory;
For the pillars of the earth are the Lord's,
And he hath set the world upon them.
He will keep the feet of his saints,
And the wicked shall be silent in darkness;
For by strength shall no man prevail.
The adversaries of the Lord shall be broken to pieces;
Out of heaven shall he thunder upon them;
The Lord shall judge the ends of the earth;
And he shall give strength unto his king,
And exalt the horn of his anointed.

The Lament of David

(*2 Samuel I. 17 and 19-37*)

And David lamented with this lamentation over Saul and over Jonathan his son:

The beauty of Israel is slain upon thy high places.
How are the mighty fallen!

Tell it not in Gath,
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew,
Neither let there be rain, upon you, nor fields of offerings;
For there the shield of the mighty is vilely cast away,
The shield of Saul, as though he had not been anointed
with oil.

From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided.
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle!
O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan.
Very pleasant hast thou been unto me.
Thy love to me was wonderful,
Passing the love of women.

How are the mighty fallen,
And the weapons of war perished!

David's Song of Thanksgiving and Praise*(2 Samuel XXII)*

And David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

The Lord is my rock, and my fortress, and my deliverer;
The God of my rock; in him will I trust.
He is my shield, and the horn of my salvation,
My high tower, and my refuge, my saviour;
Thou savest me from violence.
I will call on the Lord, who is worthy to be praised;
So shall I be saved from mine enemies.

When the waves of death compassed me,
The floods of ungodly men made me afraid;
The sorrows of hell compassed me about;
The snares of death prevented me.
In my distress I called upon the Lord, and cried to my God;
And he did hear my voice out of his temple,
And my cry did enter into his ears.
Then the earth shook and trembled;
The foundations of heaven moved and shook,
Because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured;
Coals were kindled by it.
He bowed the heavens also, and came down;
And darkness was under his feet.
And he rode upon a cherub, and did fly;
And he was seen upon the wings of the wind.
And he made darkness pavilions round about him,
Dark waters, and thick clouds of the skies.
Through the brightness before him
Were coals of fire kindled.

The Lord thundered from heaven,
And the Most High uttered his voice.
And he sent out arrows, and scattered them;
Lightning, and discomfited them.
And the channels of the sea appeared,
The foundations of the world were discovered,
At the rebuking of the Lord,
At the blast of the breath of his nostrils.
He sent from above, he took me;
He drew me out of many waters.
He delivered me from my strong enemy,
And from them that hated me;
For they were too strong for me.
They prevented me in the day of my calamity;
But the Lord was my stay.
He brought me forth also into a large place;
He delivered me, because he delighted in me.

The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath he recom-
pensed me.
For I have kept the ways of the Lord,
And have not wickedly departed from my God.
For all his judgments were before me;
And as for his statutes, I did not depart from them.
I was also upright before him, and have kept myself from
mine iniquity.
Therefore the Lord hath recompensed me according to my
righteousness;
According to my cleanness in his eyesight.
With the merciful thou wilt shew thyself merciful,
And with the upright man thou wilt shew thyself upright.
With the pure thou wilt shew thyself pure;
And with the froward thou wilt shew thyself unsavoury.
And the afflicted people thou wilt save;
But thine eyes are upon the haughty,
That thou mayest bring them down.

For thou art my lamp, O Lord;
And the Lord will lighten my darkness.
For by thee I have run through a troop;
By my God have I leaped over a wall.

As for God, his way is perfect;
The word of the Lord is tried;
He is a buckler to all them that trust in him.
For who is God, save the Lord?
And who is a rock, save our God?

God is my strength and power;
And he maketh my way perfect.
He maketh my feet like hinds' feet;
And setteth me upon my high places.
He teacheth my hands to war;
So that a bow of steel is broken by mine arms.
Thou hast also given me the shield of thy salvation;
And thy gentleness hath made me great.
Thou hast enlarged my steps under me;
So that my feet did not slip.

I have pursued mine enemies, and destroyed them;
And turned not again until I had consumed them.
And I have consumed them, and wounded them,
That they could not arise;
Yea, they are fallen under my feet.
For thou hast girded me with strength to battle;
Them that rose up against me hast thou subdued under me.
Thou hast also given me the necks of mine enemies,
That I might destroy them that hate me.
They looked, but there was none to save;
Even unto the Lord, but he answered them not.
Then did I beat them as small as the dust of the earth;
I did stamp them as the mire of the street,
And did spread them abroad.

Thou also hast delivered me from the strivings of my people,
 Thou hast kept me to be head of the heathen;
 A people which I knew not shall serve me.
 Strangers shall submit themselves unto me;
 As soon as they hear, they shall be obedient unto me.
 Strangers shall fade away,
 And they shall be afraid out of their close places.

The Lord liveth, and blessed be my rock;
 And exalted be the God of the rock of my salvation.

It is God that avengeth me,
 And that bringeth down the people under me,
 And that bringeth me forth from mine enemies.
 Thou also hast lifted me up on high above them that rose up
 against me;
 Thou hast delivered me from the violent man.

Therefore I will give thanks unto thee, O Lord, among the
 heathen,
 And I will sing praises unto thy name.
 He is the tower of salvation for his king;
 And sheweth mercy to his anointed,
 Unto David, and to his seed for evermore.

David's Song of Thanksgiving and Praise

(1 Chronicles XVI. 7-36)

Then on that day David delivered first this psalm to thank
 the Lord into the hand of Asaph and his brethren.

Give thanks unto the Lord,
 Call upon his name,
 Make known his deeds among the people.
 Sing unto him,

Sing psalms unto him,
Talk ye of all his wondrous works.
Glory ye in his holy name;
Let the heart of them rejoice that seek the Lord.
Seek the Lord and his strength,
Seek his face continually.

Remember his marvellous works that he hath done,
His wonders, and the judgments of his mouth,
O ye seed of Israel his servant,
Ye children of Jacob, his chosen ones.
He is the Lord our God;
His judgments are in all the earth.

Be ye mindful always of his covenant;
The word which he commanded to a thousand generations;
Even of the covenant which he made with Abraham,
And of his oath unto Isaac;
And hath confirmed the same to Jacob for a law,
And to Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance;
When ye were but few,
Even a few, and strangers in it;
And when they went from nation to nation,
And from one kingdom to another people;
He suffered no man to do them wrong;
Yea, he reproved kings for their sakes,
Saying, Touch not mine anointed,
And do my prophets no harm.

Sing unto the Lord, all the earth;
Shew forth from day to day his salvation.
Declare his glory among the heathen;
His marvellous works among all nations.
For great is the Lord, and greatly to be praised;
He also is to be feared above all gods.

For all the gods of the people are idols;
But the Lord made the heavens.
Glory and honour are in his presence;
Strength and gladness are in his place.
Give unto the Lord, ye kindreds of the people,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Bring an offering, and come before him;
Worship the Lord in the beauty of holiness.
Fear before him, all the earth;
The world also shall be stable,
That it be not moved.
Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations,
The Lord reigneth.
Let the sea roar, and the fulness thereof;
Let the fields rejoice, and all that is therein.
Then shall the trees of the wood sing out at the presence
of the Lord,
Because he cometh to judge the earth.

O give thanks unto the Lord, for he is good;
For his mercy endureth for ever.
And say ye, Save us, O God of our salvation,
And gather us together, and deliver us from the heathen,
That we may give thanks to thy holy name,
And glory in thy praise.

Blessed be the Lord God of Israel for ever and ever.

DRAMATIC POETRY

The Book of Job

The Book of Job is generally regarded as the masterpiece of Hebrew literature; by some critics, indeed, it is placed at the head of the world's literature. It is world-wide in the significance of its appeal. Its specific problem is, *Why do the righteous suffer?*—a theme which still engages the attention of men everywhere. Carlyle said, It is “a noble book; all men's book. It is our first, oldest statement of the never-ending problem—man's destiny and God's way with him here in this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity; in its epic melody and repose of reconciliation. * * * Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind—so soft and great; as the summer midnight, as the world with its seas and stars.”

Disregarding, if we may for the moment, the various theories, often conflicting, as to the structure of the Book, we are safe in accepting as an answer to the problem therein presented the following statement: “To cling to his integrity while he lives, to assert and to realize the excellences appropriate to his nature as a man, as this particular kind of man, knowing all the while that this is to be accomplished in a world which was not made for him, in which he shares his claim on the consideration of Omnipotence with the infinitude of its creatures that alike manifest its powers—this is the destiny of man. * * * When ultimately confronted with the inward character of Omnipotence, man realizes that, on its part, alone moral indifference can be genuine justice. Its providence, its indifference, its justice—they are all one. Hence, when Yahweh reveals himself to Job as the creative providence sustaining even the most impotent of living things and destroying even the strongest, Job realizes that not prosperity but excellence is the justification of human life, and the very indifference of Yahweh comforts him.”¹

¹ Kallen, H. M. *The Book of Job as a Greek Tragedy Restored*, pp. 76, 77

The authorship of the Book is unknown; it was written not earlier than the age of Jeremiah. Its contents may be indicated as follows:

1 Prologue c. 1-2	6 Final Survey c. 29-31
2 Job's Cry c. 3-31	7 Speech of Elihu c. 32-37
3 First Cycle of Speeches c. 4-14	8 Speech of Jehovah c. 38-41
4 Second Cycle of Speeches c. 15-21	9 Reply of Job c. 42, vs. 1-6
5 Third Cycle of Speeches c. 22-28	10 Epilogue c. 42, vs. 7-17

Of the various explanations which critics have offered as to the nature and meaning of this book, the following probably represent sufficiently the variety in point of view. Professor Genung calls the book of Job the "The Epic of the Inner Life," on the basis that here we have "the heroic spiritual achievements, as we may truly call them, of Job in his tremendous encounter with the mysterious dealings of God and the mistaken judgments of his friends." Dr. Kallen holds that Job is "a Hebraized form of the Greek tragedy of Euripides, with which may be the beginning and end of the legend or novel on which the drama was based attached to it. Prologue, *agon*, messenger, choruses, epiphany, epilogue, they are all evident with just those differences from the Greek that may be expected from the difference in tradition and background between the two authors. In his elaborate study of the book of Job, Professor Jastrow concludes that the book is a series of discussions of a vital problem gradually taking shape under many angles—orthodox and unorthodox. The discussion is similar to the Greek Symposium. According to Professor Jastrow's theory, we have (1) the Folk Tale of the Prologue and Epilogue, to which have been attached two series of speeches, a third series, a chapter on the search for wisdom (chapter 28), and the supplemental speeches of Job (chapter 29-31); (2) the speeches of Elihu (chapter 32-37); and (3) the speech of Yahweh (chapter 38-41).

1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred

yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

And the Lord said unto Satan, Whence comest thou?

Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?

Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand.

So Satan went forth from the presence of the Lord.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house. And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the

Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said,

Naked came I out of my mother's womb,
And naked shall I return thither;
The Lord gave, and the Lord hath taken away;
Blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly.

2 Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

And the Lord said unto Satan, From whence comest thou?

And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect

and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.

And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And Job took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh. What, shall we receive good at the hand of God, and shall we not receive evil?

In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.

3 After this opened Job his mouth, and cursed his day. And Job spake, and said,

Let the day perish wherein I was born,
And the night in which it was said,
There is a man child conceived.

Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it.

Let darkness and the shadow of death stain it;
Let a cloud dwell upon it;
Let the blackness of the day terrify it.

As for that night, let darkness seize upon it;
Let it not be joined unto the days of the year,
Let it not come into the number of the months.

Lo, let that night be solitary,
Let no joyful voice come therein.

Let them curse it that curse the day,
Who are ready to raise up their mourning.

Let the stars of the twilight thereof be dark;
Let it look for light, but have none;
Neither let it see the dawning of the day;
Because it shut not up the doors of my mother's womb,
Nor hid sorrow from mine eyes.

Why died I not from the womb?
Why did I not give up the ghost
When I came out of the belly?
Why did the knees prevent me?
Or why the breasts that I should suck?

For now should I have lain still and been quiet,
I should have slept;
Then had I been at rest,
With kings and counsellors of the earth,
Which built desolate places for themselves;
Or with princes that had gold,

Who filled their houses with silver;
Or as an hidden untimely birth I had not been,
As infants which never saw light.

There the wicked cease from troubling;
And there the weary be at rest.

There the prisoners rest together;
They hear not the voice of the oppressor.

The small and great are there;
And the servant is free from his master.

Wherefore is light given to him that is in misery,
And life unto the bitter in soul;
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly, and are glad,
When they can find the grave?

Why is light given to a man whose way is hid,
And whom God hath hedged in?

For my sighing cometh before I eat,
And my roarings are poured out like the waters.

For the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.

I was not in safety, neither had I rest,
Neither was I quiet; yet trouble came.

4 Then Eliphaz the Temanite answered, and said,
If we assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?

Behold, thou hast instructed many,
And thou hast strengthened the weak hands.

Thy words have upholden him that was falling,
And thou hast strengthened the feeble knees.

But now it is come upon thee, and thou faintest;
It toucheth thee, and thou art troubled.

Is not this thy fear, thy confidence,
Thy hope, and the uprightness of thy ways?

Remember, I pray thee, who ever perished, being innocent?

Or where were the righteous cut off?

Even as I have seen, they that plow iniquity,
And sow wickedness, reap the same.

By the blast of God they perish,
And by the breath of his nostrils are they consumed.

The roaring of the lion, and the voice of the fierce lion,
And the teeth of the young lions, are broken.

The old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.

Now a thing was secretly brought to me,
And mine ear received a little thereof.

In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.

Then a spirit passed before my face;
The hair of my flesh stood up;
It stood still, but I could not discern the form thereof;
An image was before mine eyes,
There was silence, and I heard a voice, saying,
Shall mortal man be more just than God?
Shall a man be more pure than his maker?

Behold, he put no trust in his servants;
And his angels he charged with folly.
How much less in them that dwell in houses of clay,

Whose foundation is in the dust,
Which are crushed before the moth?

They are destroyed from morning to evening;
They perish for ever without any regarding it.

Doth not their excellency which is in them go away?
They die, even without wisdom.

Call now, if there be any that will answer thee;
And to which of the saints wilt thou turn?

For wrath killeth the foolish man,
And envy slayeth the silly one.

I have seen the foolish taking root;
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate,
Neither is there any to deliver them.
Whose harvest the hungry eateth up.
And taketh it even out of the thorns,
And the robber swalloweth up their substance.

Although affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground,
Yet man is born unto trouble,
As the sparks fly upward.

I would seek unto God,
And unto God would I commit my cause;
Which doeth great things and unsearchable;
Marvellous things without number;

Who giveth rain upon the earth,
And sendeth waters upon the fields;
To set up on high those that be low;
That those which mourn may be exalted to safety.

He disappointeth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness ;
And the counsel of the foward is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.

But he saveth the poor from the sword,
From their mouth, and from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth ;
Therefore despise not thou the chastening of the
Almighty.

For he maketh sore, and bindeth up ;
He woundeth, and his hands make whole.
He shall deliver thee in six troubles ;
Yea, in seven there shall no evil touch thee.
In famine he shall redeem thee from death ;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue ;
Neither shalt thou be afraid of destruction when it
cometh.

At destruction and famine thou shalt laugh ;
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field ;
And the beasts of the field shall be at peace with thee.
And thou shalt know that thy tabernacle shall be in
peace ;
And thou shalt visit thy habitation, and shalt not sin.

Thou shalt know also that thy seed shall be great,
And thine offspring as the grass of the earth.
Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in his season.

Lo, this, we have searched it, so it is;
Hear it, and know thou it for thy good.

6 But Job answered and said,

Oh, that my grief were thoroughly weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the sea;
Therefore my words are swallowed up.
For the arrows of the Almighty are within me,
The poison whereof drinketh up my spirit.
The terrors of God do set themselves in array against me.

Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?
Can that which is unsavoury be eaten without salt?
Or is there any taste in the white of an egg?
The things that my soul refused to touch
Are as my sorrowful meat.

Oh that I might have my request;
And that God would grant me the thing that I long for!
Even that it would please God to destroy me;
That he would let loose his hand, and cut me off!
Then should I yet have comfort;
Yea, I would harden myself in sorrow.
Let him not spare;
For I have not concealed the words of the Holy One.

What is my strength, that I should hope?
And what is mine end, that I should prolong my life?
Is my strength the strength of stones?
Or is my flesh of brass?
Is not my help in me?
And is wisdom driven quite from me?

To him that is afflicted pity should be shewed from his
friend;
But he forsaketh the fear of the Almighty.

My brethren have dealt deceitfully as a brook,
And as the stream of brooks they pass away;
Which are blackish by reason of the ice,
And wherein the snow is hid.

What time they wax warm, they vanish;
When it is hot, they are consumed out of their place.

The paths of their way are turned aside;
They go to nothing, and perish.

The troops of Tema looked,
The companies of Sheba waited for them.
They were confounded because they had hoped;
They came thither, and were ashamed.

For now ye are nothing;
Ye see my casting down, and are afraid.

Did I say, Bring unto me?
Or, Give a reward for me of your substance?
Or, Deliver me from the enemy's hand?
Or, Redeem me from the hand of the mighty?

Teach me, and I will hold my tongue;
And cause me to understand wherein I have erred.

How forcible are right words!
But what doth your arguing reprove?
Do ye imagine to reprove words,
And the speeches of one that is desperate,
Which are as wind?

Yea, ye overwhelm the fatherless,
And ye dig a pit for your friend.

Now therefore be content, look upon me;
For it is evident unto you if I lie.

Return, I pray you, let it not be iniquity;
Yea, return again, my righteousness is in it.

Is there iniquity in my tongue?
Cannot my taste discern perverse things?

7 Is there not an appointed time to man upon earth?
Are not his days also like the days of an hireling?

As a servant earnestly desireth the shadow,
And as an hireling looketh for the reward of his work,
So am I made to possess months of vanity.
And wearisome nights are appointed to me.

When I lie down, I say,
When shall I arise, and the night be gone?
And I am full of tossings to and fro
Unto the dawning of the day.

My flesh is clothed with worms and clods of dust;
My skin is broken, and become loathsome.

My days are swifter than a weaver's shuttle,
And are spent without hope.

O remember that my life is wind;
Mine eye shall no more see good.

The eye of him that hath seen me shall see me no more;
Thine eyes are upon me, and I am not.

As the cloud is consumed and vanisheth away,
So he that goeth down to the grave shall come up no
more.

He shall return no more to his house,
Neither shall his place know him any more.

Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.

Am I a sea, or a whale, that thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint,

Then thou scarest me with dreams,
And terrifiest me with visions,
So that my soul chooseth strangling,
And death rather than life.

I loathe it; I would not live alway.
Let me alone; for my days are vanity.

What is man, that thou shouldest magnify him?
And that thou shouldest set thine heart upon him?
And that thou shouldest visit him every morning,
And try him every moment?

How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?

I have sinned; what shall I do unto thee, O thou preserver of men?

Why hast thou set me as a mark against thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression,
And take away mine iniquity?
For now shall I sleep in the dust;
And thou shalt seek me in the morning, but I shall not be.

8 Then answered Bildad the Shuhite, and said,

How long wilt thou speak these things?
And how long shall the words of thy mouth be like a strong wind?

Doth God pervert judgment?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have cast them away for their transgression;
If thou wouldest seek unto God betimes,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,

And make the habitation of thy righteousness prosperous.

Though thy beginning was small,
Yet the latter end should greatly increase.

For inquire, I pray thee, of the former age,
And prepare thyself to the search of their fathers.
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow.)
Shall not they teach thee, and tell thee,
And utter words out of their heart?

Can the rush grow up without mire?
Can the flag grow without water?
Whilst it is yet in his greenness, and not cut down,
It withereth before any other herb.

So are the paths of all that forget God;
And the hypocrite's hope shall perish;
Whose hope shall be cut off,
And whose trust shall be a spider's web.
He shall lean upon his house, but it shall not stand;
He shall hold it fast, but it shall not endure.
He is green before the sun,
And his branch shooteth forth in his garden.
His roots are wrapped about the heap,
And seeth the place of stones.
If he destroy him from his place,
Then it shall deny him, saying,
I have not seen thee.

Behold, this is the joy of his way,
And out of the earth shall others grow.

Behold, God will not cast away a perfect man,
Neither will he help the evil doers.

Till he fill thy mouth with laughing
And thy lips with rejoicing.

They that hate thee shall be clothed with shame;
And the dwellingplace of the wicked shall come to nought.

9 Then Job answered and said,

I know it is so of a truth.
But how should man be just with God?

If he will contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength.
Who hath hardened himself against him, and hath prospered?

Which removeth the mountains, and they know not;
Which overturneth them in his anger;
Which shaketh the earth out of her place,
And the pillars thereof tremble;
Which commandeth the sun, and it riseth not;
And sealeth up the stars;
Which alone spreadeth out the heavens,
And treadeth upon the waves of the sea;
Which maketh Arcturus, Orion, and Pleiades,
And the chambers of the south;
Which doeth great things past finding out;
Yea, and wonders without number.

Lo, he goeth by me, and I see him not;
He passeth on also, but I perceive him not.
Behold, he taketh away, who can hinder him?
Who will say unto him, What doest thou?

If God will not withdraw his anger,
The proud helpers do stoop under him.
How much less shall I answer him,
And choose out my words to reason with him?

Whom, though I were righteous, yet would I not answer,
But I would make supplication to my judge.
If I had called, and he had answered me,

Yet would I not believe that he had hearkened unto my voice.

For he breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.

If I speak of strength, lo, he is strong;
And if of judgment, Who shall set me a time to plead?
If I justify myself, mine own mouth shall condemn me;
If I say, I am perfect, it shall also prove me perverse.
Though I were perfect, yet would I not know my soul;
I would despise my life.

This is one thing, therefore I said it,
He destroyeth the perfect and the wicked.
If the scourge slay suddenly,
He will laugh at the trial of the innocent.
The earth is given into the hand of the wicked.
He covereth the faces of the judges thereof.
If not, where, and who is he?

Now my days are swifter than a post;
They flee away, they see no good.
They are passed away as the swift ships;
As the eagle that hasteth to the prey.

If I say, I will forget my complaint,
I will leave off my heaviness, and comfort myself,
I am afraid of all my sorrows,
I know that thou wilt not hold me innocent.
If I be wicked,
Why then labour I in vain?
If I wash myself with snow water,
And make my hands never so clean,
Yet shalt thou plunge me in the ditch,
And mine own clothes shall abhor me.

For he is not a man, as I am, that I should answer him,
And we should come together in judgment.
Neither is there any daysman betwixt us,
That might lay his hand upon us both.

Let him take his rod away from me,
And let not his fear terrify me.
Then would I speak, and not fear him.
But it is not so with me.

10 My soul is weary of my life;
I will leave my complaint upon myself;
I will speak in the bitterness of my soul.

I will say unto God, Do not condemn me;
Shew me wherefore thou contendest with me.

Is it good unto thee that thou shouldest oppress,
That thou shouldest despise the work of thine hands,
And shine upon the counsel of the wicked?
Hast thou eyes of flesh?
Or seest thou as man seeth?
Are thy days as the days of man?
Are thy years as man's days,
That thou inquirest after mine iniquity,
And searchest after my sin?

Thou knowest that I am not wicked;
And there is none that can deliver out of thine hand.
Thine hands have made me
And fashioned me together round about;
Yet thou dost destroy me.

Remember, I beseech thee,
That thou hast made me as the clay;
And wilt thou bring me into dust again?
Hast thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,

And hast fenced me with bones and sinews.
Thou hast granted me life and favour,
And thy visitation hath preserved my spirit.

And these things hast thou hid in thine heart;
I know that this is with thee.

If I sin, then thou markest me,
And thou wilt not acquit me from mine iniquity.
If I be wicked, woe unto me,
And if I be righteous, yet will I not lift up my head.
I am full of confusion;
Therefore see thou mine affliction; for it increaseth.

Thou hunttest me as a fierce lion;
And again thou shewest thyself marvellous upon me.
Thou renewest thy witnesses against me,
And increaseth thine indignation upon me;
Changes and war are against me.

Wherfore then hast thou brought me forth out of the
womb?

Oh that I had given up the ghost,
And no eye had seen me!
I should have been as though I had not been;
I should have been carried from the womb to the grave.

Are not my days few?
Cease then, and let me alone,
That I may take comfort a little,
Before I go whence I shall not return,
Even to the land of darkness, and the shadow of death;
A land of darkness, as darkness itself;
And of the shadow of death, without any order,
And where the light is as darkness.

11 Then answered Zophar the Naamathite, and said,
Should not the multitude of words be answered?
And should a man full of talk be justified?

Should thy lies make men hold their peace?
And when thou mockest, shall no man make thee
ashamed?

For thou hast said, My doctrine is pure,
And I am clean in thine eyes.
But oh that God would speak,
And open his lips against thee;
And that he would shew thee the secrets of wisdom,
That they are double to that which is!

Know therefore that God exacteth of thee less
Than thine iniquity deserveth.

Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?

It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.

If he cut off, and shut up, or gather together,
Then who can hinder him?
For he knoweth vain men.
He seeth wickedness also;
Will he not then consider it?
For vain man would be wise,
Though man be born like a wild ass's colt.

If thou prepare thine heart,
And stretch out thine hands toward him;
If iniquity be in thine hand, put it far away,
And let not wickedness dwell in thy tabernacles.
For then shalt thou lift up thy face without spot;
Yea, thou shalt be steadfast, and shalt not fear.

Because thou shalt forget thy misery,
And remember it as waters that pass away.

And thine age shall be clearer than the noonday;
Thou shalt shine forth, thou shalt be as the morning.

And thou shalt be secure, because there is hope;
Yea, thou shalt dig about thee,
And thou shalt take thy rest in safety.
Also thou shalt lie down,
And none shall make thee afraid;
Yea, many shall make suit unto thee.

But the eyes of the wicked shall fail,
And they shall not escape,
And their hope shall be as the giving up of the ghost.

12 And Job answered and said,

No doubt but ye are the people,
And wisdom shall die with you.

But I have understanding as well as you;
I am not inferior to you.
Yea who knoweth not such things as these?

I am as one mocked of his neighbour,
Who calleth upon God, and he answereth him;
The just upright man is laughed to scorn.

He that is ready to slip with his feet
Is as a lamp despised in the thought of him that is at ease.
The tabernacles of robbers prosper,
And they that provoke God are secure;
Into whose hand God bringeth abundantly.

But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee;
Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee.

Who knoweth not in all these
That the hand of the Lord hath wrought this?

In whose hand is the soul of every living thing,
And the breath of all mankind.

Doth not the ear try words?
And the mouth taste his meat?

With the ancient is wisdom;
And in length of days understanding.
With him is wisdom and strength;
He hath counsel and understanding.

Behold, he breaketh down, and it cannot be built again;
He shutteth up a man, and there can be no opening.
Behold, he withholdeth the waters, and they dry up;
Also he sendeth them out, and they overturn the earth.

With him is strength and wisdom;
The deceived and the deceiver are his.

He leadeth counsellors away spoiled,
And maketh the judges fools.
He looseth the bond of kings,
And girdeth their loins with a girdle.
He leadeth princes away spoiled,
And overthroweth the mighty.
He moveth away the speech of the trusty,
And taketh away the understanding of the aged.
He poureth contempt upon princes,
And weakeneth the strength of the mighty.

He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.

He increaseth the nations, and destroyeth them;
He enlargeth the nations, and straiteneth them again.
He taketh away the heart of the chief of the people of
the earth,
And causeth them to wander in a wilderness where there
is no way.

They grope in the dark without light,
And he maketh them to stagger like a drunken man.

13 Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.
What ye know, the same do I know also;
I am not inferior unto you.
Surely I would speak to the Almighty,
And I desire to reason with God.
But ye are forgers of lies,
Ye are all physicians of no value.

Oh that ye would altogether hold your peace!
And it should be your wisdom.

Hear now my reasoning,
And hearken to the pleadings of my lips.

Will ye speak wickedly for God?
And talk deceitfully for him?
Will ye accept his person?
Will ye contend for God?
Is it good that he should search you out?
Or as one man mocketh another, do ye so mock him?

He will surely reprove you,
If ye do secretly accept persons.
Shall not his excellency make you afraid?
And his dread fall upon you?

Your remembrances are like unto ashes,
Your bodies to bodies of clay.

Hold your peace, let me alone, that I may speak,
And let come on me what will.

Wherefore do I take my flesh in my teeth,
And put my life in mine hand?

Though he slay me, yet will I trust in him;
But I will maintain mine own ways before him.

He also shall be my salvation;
For a hypocrite shall not come before him.

Hear diligently my speech,
And my declaration with your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.

Who is he that will plead with me?
For now, if I hold my tongue, I shall give up the ghost.
Only do not two things unto me;
Then will I not hide myself from thee.
Withdraw thine hand far from me;
And let not thy dread make me afraid.
Then call thou, and I will answer;
Or let me speak, and answer thou me.

How many are mine iniquities and sins?
Make me to know my transgression and my sin.

Wherfore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?

For thou writest bitter things against me,
And makest me to possess the iniquities of my youth.
Thou puttest my feet also in the stocks,
And lookest narrowly unto all my paths;
Thou settest a print upon the heels of my feet.
And he, as a rotten thing, consumeth,
As a garment that is motheaten.

14 Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down;
He fleeth also as a shadow, and continueth not.

And dost thou open thine eyes upon such an one,

And bringest me into judgment with thee?
Who can bring a clean thing out of an unclean? Not one.

Seeing his days are determined,
The number of his months are with thee,
Thou hast appointed his bounds that he cannot pass;
Turn from him, that he may rest,
Till he shall accomplish, as an hireling, his day.

For there is hope of a tree, if it be cut down,
That it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground,
Yet through the scent of water it will bud,
And bring forth boughs like a plant.

But man dieth, and wasteth away;
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the flood decayeth and drieth up,
So man lieth down, and riseth not.
Till the heavens be no more, they shall not awake,
Nor be raised out of their sleep.

O that thou wouldest hide me in the grave,
That thou wouldest keep me secret, until thy wrath be
past,
That thou wouldest appoint me a set time, and remem-
ber me!

If a man die, shall he live again?
All the days of my appointed time will I wait,
Till my change come.

Thou shalt call, and I will answer thee;
Thou wilt have a desire to the work of thine hands.
For now thou numberest my steps.
Dost thou not watch over my sin?

My transgression is sealed up in a bag,
And thou sewest up mine iniquity.

And surely the mountain falling cometh to nought,
And the rock is removed out of his place.
The waters wear the stones.
Thou washest away the things
Which grow out of the dust of the earth;
And thou destroyest the hope of man.

Thou prevalest for ever against him, and he passeth;
Thou changest his countenance, and sendest him away.
His sons come to honour, and he knoweth it not;
And they are brought low, but he perceiveth it not of
them.

But his flesh upon him shall have pain,
And his soul within him shall mourn.

15 Then answered Eliphaz the Temanite, and said,

Should a wise man utter vain knowledge,
And fill his belly with the east wind?
Should he reason with unprofitable talk?
Or with speeches wherewith he can do no good?

Yea, thou castest off fear,
And restrainest prayer before God.
For thy mouth uttereth thine iniquity,
And thou chooseth the tongue of the crafty.
Thine own mouth condemneth thee, and not I;
Yea, thine own lips testify against thee.

Art thou the first man that was born?
Or wast thou made before the hills?
Hast thou heard the secret of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not?
What understandeth thou, which is not in us?
With us are both the grayheaded and very aged men,

Much elder than thy father.
Are the consolations of God small with thee?
Is there any secret thing with thee?
Why doth thine heart carry thee away?
And what do thy eyes wink at,
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth?

What is man, that he should be clean?
And he which is born of a woman,
That he should be righteous?
Behold, he putteth no trust in his saints;
Yea, the heavens are not clean in his sight.
How much more abominable and filthy is man,
Which drinketh iniquity like water?

I will shew thee, hear me;
And that which I have seen I will declare;
Which wise men have told from their fathers,
And have not hid it;
Unto whom alone the earth was given,
And no stranger passed among them.

The wicked man travaileth with pain all his days,
And the number of years is hidden to the oppressor.
A dreadful sound is in his ears.
In prosperity the destroyer shall come upon him.
He believeth not that he shall return out of darkness,
And he is waited for of the sword.
He wandereth abroad for bread,
Saying, Where is it?
He knoweth that the day of darkness is ready at his hand.
Trouble and anguish shall make him afraid;
They shall prevail against him,
As a king ready to the battle.

For he stretcheth out his hand against God,
And strengtheneth himself against the Almighty.

He runneth upon him, even on his neck,
Upon the thick bosses of his bucklers;
Because he covereth his face with his fatness,
And maketh collops of fat on his flanks.

And he dwelleth in desolate cities,
And in houses which no man inhabiteth,
Which are ready to become heaps.
He shall not be rich,
Neither shall his substance continue,
Neither shall he prolong the perfection thereof upon the
earth.

He shall not depart out of darkness;
The flame shall dry up his branches,
And by the breath of his mouth shall he go away.

Let not him that is deceived trust in vanity;
For vanity shall be his recompense.
It shall be accomplished before his time,
And his branch shall not be green.
He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.

For the congregation of hypocrites shall be desolate,
And fire shall consume the tabernacles of bribery.
They conceive mischief, and bring forth vanity,
And their belly prepareth deceit.

16 Then Job answered and said,

I have heard many such things;
Miserable comforters are ye all.

Shall vain words have an end?
Or what emboldeneth thee that thou answerest?
I also could speak as ye do.
If your soul were in my soul's stead,
I could heap up words against you,
And shake mine head at you.

But I would strengthen you with my mouth,
And the moving of my lips should assuage your grief.

Though I speak, my grief is not assuaged;
And though I forbear, what am I eased?

But now he hath made me weary;
Thou hast made desolate all my company.
And thou hast filled me with wrinkles,
Which is a witness against me;
And my leanness rising up in me
Beareth witness to my face.

He teareth me in his wrath, who hateth me;
He gnasheth upon me with his teeth;
Mine enemy sharpeneth his eyes upon me.

They have gaped upon me with their mouth;
They have smitten me upon the cheek reproachfully;
They have gathered themselves together against me.

God hath delivered me to the ungodly,
And turned me over into the hands of the wicked.
I was at ease, but he hath broken me asunder;
He hath also taken me by my neck, and shaken me to
pieces,
And set me up for his mark.
His archers compass me round about;
He cleaveth my reins asunder, and doth not spare;
He poureth out my gall upon the ground.
He breaketh me with breach upon breach;
He runneth upon me like a giant.

I have sewed sackcloth upon my skin,
And defiled my horn in the dust.
My face is foul with weeping,
And on my eyelids is the shadow of death;
Not for any injustice in mine hands.
Also my prayer is pure.

O earth, cover not thou my blood,
And let my cry have no place.

Also now, behold, my witness is in heaven,
And my record is on high.
My friends scorn me;
But mine eye poureth out tears unto God.
Oh that one might plead for a man with God,
As a man pleadeth for his neighbour!

When a few years are come,
Then I shall go the way whence I shall not return.

17 My breath is corrupt,
My days are extinct,
The graves are ready for me.

Are there not mockers with me?

And doth not mine eye continue in their provocation?
Lay down now, put me in a surety with thee.
Who is he that will strike hands with me?
For thou hast hid their heart from understanding;
Therefore shalt thou not exalt them.

He that speaketh flattery to his friends,
Even the eyes of his children shall fail.

He hath made me also a byword of the people;
And aforetime I was as a tabret.

Mine eye also is dim by reason of sorrow,
And all my members are as a shadow.
Upright men shall be astonished at this,
And the innocent shall stir up himself against the hypocrite.

The righteous also shall hold on his way,
And he that hath clean hands shall be stronger and
stronger.

But as for you all, do ye return, and come now;

For I cannot find one wise man among you.

My days are past,

My purposes are broken off,

Even the thoughts of my heart.

They change the night into day;

The light is short because of darkness.

If I wait, the grave is mine house;

I have made my bed in the darkness.

I have said to corruption, Thou art my father;

To the worm, Thou art my mother, and my sister.

And where is now my hope?

As for my hope, who shall see it?

They shall go down to the bars of the pit,

When our rest together is in the dust.

18 Then answered Bildad the Shuhite, and said,

How long will it be ere ye make an end of words?

Mark, and afterwards we will speak.

Wherefore are we counted as beasts,

And reputed vile in your sight?

He teareth himself in his anger.

Shall the earth be forsaken for thee?

And shall the rock be removed out of his place?

Yea, the light of the wicked shall be put out,

And the spark of his fire shall not shine.

The light shall be dark in his tabernacle,

And his candle shall be put out with him.

The steps of his strength shall be straitened,

And his own counsel shall cast him down.

For he is cast into a net by his own feet,

And he walketh upon a snare.

The gin shall take him by the heel,

And the robber shall prevail against him.
The snare is laid for him in the ground,
And a trap for him in the way.

Terrors shall make him afraid on every side,
And shall drive him to his feet.

His strength shall be hungerbitten,
And destruction shall be ready at his side.
It shall devour the strength of his skin;
Even the firstborn of death shall devour his strength.

His confidence shall be rooted out of his tabernacle,
And it shall bring him to the king of terrors.
It shall dwell in his tabernacle, because it is none of his.
Brimstone shall be scattered upon his habitation.

His roots shall be dried up beneath,
And above shall his branch be cut off.
His remembrance shall perish from the earth,
And he shall have no name in the street.
He shall be driven from light into darkness,
And chased out of the world.

He shall neither have son nor nephew among his people,
Nor any remaining in his dwellings.
They that come after him shall be astonished at his day,
As they that went before were affrighted.
Surely such are the dwellings of the wicked,
And this is the place of him that knoweth not God.

19 Then Job answered and said,

How long will ye vex my soul,
And break me in pieces with words?
These ten times have ye reproached me;
Ye are not ashamed that ye make yourselves strange to
me.

And be it indeed that I have erred,
Mine error remaineth with myself.

If indeed ye will magnify yourselves against me,
And plead against me my reproach,
Know now that God hath overthrown me,
And hath compassed me with his net.

Behold, I cry out of wrong, but I am not heard;
I cry aloud, but there is no judgment.

He hath fenced up my way that I cannot pass,
And he hath set darkness in my paths.

He hath stripped me of my glory,
And taken the crown from my head.
He hath destroyed me on every side, and I am gone;
And mine hope hath he removed like a tree.

He hath also kindled his wrath against me,
And he counteth me unto him as one of his enemies.
His troops come together,
And raise up their way against me,
And encamp round about my tabernacle.
He hath put my brethren far from me,
And mine acquaintance are verily estranged from me.

My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in mine house, and my maids, count me
for a stranger;
I am an alien in their sight.
I called my servant, and he gave me no answer;
I entreated him with my mouth.
My breath is strange to my wife,
Though I entreated for the children's sake of mine own
body.
Yea, young children despised me;
I arose, and they spake against me.
All my inward friends abhorred me;
And they whom I loved are turned against me.

My bone cleaveth to my skin and to my flesh,
 And I am escaped with the skin of my teeth.
 Have pity upon me, have pity upon me, O ye my friends;
 For the hand of God hath touched me.
 Why do ye persecute me as God,
 And are not satisfied with my flesh?

Oh that my words were now written!
 Oh that they were printed in a book!
 That they were graven with an iron pen and lead
 In the rock for ever!

For I know that my Redeemer liveth,
 And that he shall stand at the latter day upon the earth,
 And though after my skin worms destroy this body,
 Yet in my flesh shall I see God;
 Whom I shall see for myself,
 And mine eyes shall behold, and not another;
 Though my reins be consumed within me.

But ye should say, Why persecute we him,
 Seeing the root of the matter is found in me?

Be ye afraid of the sword;
 For wrath bringeth the punishments of the sword,
 That ye may know there is a judgment.

20 Then answered Zophar the Naamathite, and said,

Therefore do my thoughts cause me to answer,
 And for this I make haste.
 I have heard the check of my reproach,
 And the spirit of my understanding causeth me to
 answer.

Knowest thou not this of old,
 Since man was placed upon earth,
 That the triumphing of the wicked is short,
 And the joy of the hypocrite but for a moment?
 Though his excellency mount up to the heavens,

And his head reach unto the clouds,
Yet he shall perish for ever like his own dung;
They which have seen him shall say, Where is he?

He shall fly away as a dream, and shall not be found;
Yea, he shall be chased away as a vision of the night.
The eye which saw him shall see him no more;
Neither shall his place any more behold him.
His children shall seek to please the poor,
And his hands shall restore their goods.

His bones are full of the sin of his youth,
Which shall lie down with him in the dust.

Though wickedness be sweet in his mouth,
Though he hide it under his tongue;
Though he spare it, and forsake it not,
But keep it still within his mouth;
Yet his meat in his bowels is turned,
It is the gall of asps within him.
He hath swallowed down riches,
And he shall vomit them up again;
God shall cast them out of his belly.
He shall suck the poison of asps;
The viper's tongue shall slay him.

He shall not see the rivers, the floods,
The brooks of honey and butter.
That which he laboured for shall he restore,
And shall not swallow it down.
According to his substance shall the restitution be,
And he shall not rejoice therein.

Because he hath oppressed and hath forsaken the poor;
Because he hath violently taken away a house which he
builded not;
Surely he shall not feel quietness in his belly,
He shall not save of that which he desired.
There shall none of his meat be left;

Therefore shall no man look for his goods.
 In the fullness of his sufficiency he shall be in straits ;
 Every hand of the wicked shall come upon him.
 When he is about to fill his belly,
 God shall cast the fury of his wrath upon him,
 And shall rain it upon him while he is eating.

He shall flee from the iron weapon,
 And the bow of steel shall strike him through.
 It is drawn, and cometh out of the body ;
 Yea, the glittering sword cometh out of his gall.
 Terrors are upon him.

All darkness shall be hid in his secret places.
 A fire not blown shall consume him.
 It shall go ill with him that is left in his tabernacle.

The heaven shall reveal his iniquity ;
 And the earth shall rise up against him.

The increase of his house shall depart,
 And his goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God,
 And the heritage appointed unto him by God.

21 But Job answered and said,

Hear diligently my speech,
 And let this be your consolations.
 Suffer me that I may speak ;
 And after that I have spoken, mock on.
 As for me, is my complaint to man ?
 And if it were so, why should not my spirit be troubled ?
 Mark me, and be astonished,
 And lay your hand upon your mouth.

Even when I remember I am afraid,
 And trembling taketh hold on my flesh.

Wherfore do the wicked live,

Become old, yea, are mighty in power?
Their seed is established in their sight with them,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
Their bull gendereth, and faileth not;
Their cow calveth, and casteth not her calf.
They send forth their little ones like a flock,
And their children dance.
They take the timbrel and harp,
And rejoice at the sound of the organ.
They spend their days in wealth,
And in a moment go down to the grave.

Therefore they say unto God, Depart from us ;
For we desire not the knowledge of thy ways.
What is the Almighty, that we should serve him ?
And what profit should we have, if we pray unto him ?

Lo, their good is not in their hand ;
The counsel of the wicked is far from me.

How oft is the candle of the wicked put out !
And how oft cometh their destruction upon them !
God distributeth sorrows in his anger.
They are as stubble before the wind,
And as chaff that the storm carrieth away.

God layeth up his iniquity for his children ;
He rewardeth him, and he shall know it.
His eyes shall see his destruction,
And he shall drink of the wrath of the Almighty.
For what pleasure hath he in his house after him,
When the number of his months is cut off in the midst ?

Shall any teach God knowledge ?
Seeing he judgeth those that are high.

One dieth in his full strength,
 Being wholly at ease and quiet.
 His breasts are full of milk,
 And his bones are moistened with marrow.
 And another dieth in the bitterness of his soul,
 And never eateth with pleasure.
 They shall lie down alike in the dust,
 And the worms shall cover them.

Behold, I know your thoughts,
 And the devices which ye wrongfully imagine against me.

For ye say, Where is the house of the prince?
 And where are the dwellingplaces of the wicked?
 Have ye not asked them that go by the way?
 And do ye not know their tokens,
 That the wicked is reserved to the day of destruction?
 They shall be brought forth to the day of wrath.

Who shall declare his way to his face?
 And who shall repay him what he hath done?
 Yet shall he be brought to the grave,
 And shall remain in the tomb.
 The clods of the valley shall be sweet unto him,
 And every man shall draw after him,
 As there are innumerable before him.

How then comfort ye me in vain,
 Seeing in your answers there remaineth falsehood?

22 Then Eliphaz the Temanite answered and said,

Can a man be profitable unto God,
 As he that is wise may be profitable unto himself?
 Is it any pleasure to the Almighty, that thou art righteous?
 Or is it gain to him, that thou makest thy ways perfect?
 Will he reprove thee for fear of thee?
 Will he enter with thee into judgment?

Is not thy wickedness great?
And thine iniquities infinite?
For thou hast taken a pledge from thy brother for
nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.

But as for the mighty man, he had the earth;
And the honourable man dwelt in it.

Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden fear troubleth thee;
Or darkness, that thou canst not see;
And abundance of waters cover thee.

Is not God in the height of heaven?
And behold the height of the stars, how high they are!
And thou sayest, How doth God know?
Can he judge through the dark cloud?
Thick clouds are a covering to him, that he seeth not;
And he walketh in the circuit of heaven.

Hast thou marked the old way
Which wicked men have trodden?
Which were cut down out of time,
Whose foundation was overflowed with a flood;
Which said unto God, Depart from us;
And what can the Almighty do for them?
Yet he filled their houses with good things.
But the counsel of the wicked is far from me.
The righteous see it, and are glad;
And the innocent laugh them to scorn.
Whereas our substance is not cut down,
But the remnant of them the fire consumeth.

Acquaint now thyself with him, and be at peace;
Thereby good shall come unto thee.

Receive, I pray thee, the law from his mouth,
And lay up his words in thine heart.

If thou return to the Almighty, thou shalt be built up,
Thou shalt put away iniquity far from thy tabernacles.
Then shalt thou lay up gold as dust,
And the gold of Ophir as the stones of the brooks.
Yea, the Almighty shall be thy defence,
And thou shalt have plenty of silver.
For then shalt thou have thy delight in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him,
And he shall hear thee,
And thou shalt pay thy vows.
Thou shalt also decree a thing,
And it shall be established unto thee;
And the light shall shine upon thy ways.
When men are cast down,
Then thou shalt say, There is lifting up;
And he shall save the humble person.
He shall deliver the island of the innocent;
And it is delivered by the pureness of thine hands.

23 Then Job answered and said,

Even today is my complaint bitter;
My stroke is heavier than my groaning.

Oh that I knew where I might find him!
That I might come even to his seat!
I would order my cause before him,
And fill my mouth with arguments.
I would know the words which he would answer me,
And understand what he would say unto me.

Will he plead against me with his great power?

No; but he would put strength in me.
There the righteous might dispute with him;
So should I be delivered for ever from my judge.

Behold, I go forward, but he is not there;
And backward, but I cannot perceive him;
On the left hand, where he doth work,
But I cannot behold him;
He hideth himself on the right hand,
That I cannot see him.

But he knoweth the way that I take;
When he hath tried me, I shall come forth as gold.
My foot hath held his steps,
His way have I kept, and not declined.
Neither have I gone back from the commandment of his
lips;
I have esteemed the words of his mouth more than my
necessary food.
But he is in one mind, and who can turn him?
And what his soul desireth, even that he doeth.
For he performeth the thing that is appointed for me;
And many such things are with him.

Therefore am I troubled at his presence;
When I consider, I am afraid of him,
For God maketh my heart soft,
And the Almighty troubleth me;
Because I was not cut off before the darkness,
Neither hath he covered the darkness from my face.

24 Why, seeing times are not hidden from the Almighty,
Do they that know him not see his days?

Some remove the landmarks;
They violently take away flocks, and feed thereof.
They drive away the ass of the fatherless,
They take the widow's ox for a pledge.
They turn the needy out of the way;

The poor of the earth hide themselves together.
Behold, as wild asses in the desert, they go forth to their
work,
Rising betimes for a prey;
The wilderness yieldeth food for them and for their chil-
dren.

They reap every one his corn in the field;
And they gather the vintage of the wicked.
They cause the naked to lodge without clothing,
That they have no covering in the cold.
They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.
They pluck the fatherless from the breast,
And take a pledge of the poor.
They cause him to go naked without clothing,
And they take away the sheaf from the hungry;
Which make oil within their walls,
And tread their winepresses, and suffer thirst.

Men groan from out of the city,
And the soul of the wounded crieth out;
Yet God layeth not folly to them.
They are of those that rebel against the light;
They know not the ways thereof,
Nor abide in the paths thereof.

The murderer rising with the light killeth the poor and
needy,
And in the night is as a thief.
The eye also of the adulterer waiteth for the twilight,
Saying, No eye shall see me;
And he disguiseth his face.
In the dark they dig through houses,
Which they had marked for themselves in the daytime;
They know not the light.
For the morning is to them even as the shadow of death;

If one know them, they are in the terrors of the shadow
of death.

He is swift as the waters;
Their portion is cursed in the earth;
He beholdeth not the way of the vineyards.
Drought and heat consume the snow waters;
So doth the grave those which have sinned.
The womb shall forget him;
The worm shall feed sweetly on him;
He shall be no more remembered;
And wickedness shall be broken as a tree.
He evil entreateth the barren that beareth not;
And doeth not good to the widow.

He draweth also the mighty with his power;
He riseth up, and no man is sure of life.
Though it be given him to be in safety, whereon he
resteth;
Yet his eyes are upon their ways.
They are exalted for a little while, but are gone and
brought low;
They are taken out of the way as all other,
And cut off as the tops of the ears of corn.

And if it be not so now,
Who will make me a liar,
And make my speech nothing worth?

25 Then answered Bildad the Shuhite, and said,

Dominion and fear are with him;
He maketh peace in his high places.

Is there any number of his armies?
And upon whom doth not his light arise?

How then can man be justified with God?
Or how can he be clean that is born of a woman?
Behold even to the moon, and it shineth not;

Yea, the stars are not pure in his sight.
How much less man, that is a worm?
And the son of man, which is a worm?

26 But Job answered and said,

How hast thou helped him that is without power?
How savest thou the arm that hath no strength?
How hast thou counselled him that hath no wisdom?
And how hast thou plentifully declared the thing as it is?
To whom hast thou uttered words?
And whose spirit came from thee?

Dead things are formed from under the waters,
And the inhabitants thereof.
Hell is naked before him,
And destruction hath no covering.

He stretcheth out the north over the empty place,
And hangeth the earth upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
He holdeth back the face of his throne,
And spreadeth his cloud upon it.
He hath compassed the waters with bounds,
Until the day and night come to an end.
The pillars of heaven tremble,
And are astonished at his reproof.
He divideth the sea with his power,
And by his understanding he smiteth through the proud.
By his spirit he hath garnished the heavens;
His hand hath formed the crooked serpent.

Lo, these are parts of his ways;
But how little a portion is heard of him?
But the thunder of his power who can understand?

27 Moreover Job continued his parable, and said,

As God liveth, who hath taken away my judgment;
And the Almighty, who hath vexed my soul;
All the while my breath is in me,
And the spirit of God is in my nostrils;
My lips shall not speak wickedness,
Nor my tongue utter deceit.
God forbid that I should justify you;
Till I die, I will not remove mine integrity from me.
My righteousness I hold fast, and will not let it go;
My heart shall not reproach me so long as I live.

Let mine enemy be as the wicked,
And he that riseth up against me as the unrighteous.

For what is the hope of the hypocrite, though he hath
gained,
When God taketh away his soul?
Will God hear his cry
When trouble cometh upon him?
Will he delight himself in the Almighty?
Will he always call upon God?

I will teach you by the hand of God;
That which is with the Almighty will I not conceal.
Behold, all ye yourselves have seen it;
Why then are ye thus altogether vain?

This is the portion of a wicked man with God,
And the heritage of oppressors, which they shall receive
of the Almighty.

If his children be multiplied, it is for the sword;
And his offspring shall not be satisfied with bread.
Those that remain of him shall be buried in death;
And his widows shall not weep.
Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare it,
But the just shall put it on,

And the innocent shall divide the silver.
He buildeth his house as a moth,
And as a booth that the keeper maketh.
The rich man shall lie down, but he shall not be gathered;
He openeth his eyes, and he is not.

Terrors take hold on him as waters,
A tempest stealeth him away in the night.
The east wind carrieth him away, and he departeth;
And as a storm hurleth him out of his place.
For God shall cast upon him, and not spare.
He would fain flee out of his hand.
Men shall clap their hands at him,
And shall hiss him out of his place.

28 Surely there is a vein for the silver,
And a place for gold where they fine it.
Iron is taken out of the earth,
And brass is moulten out of the stone.

He setteth an end to darkness,
And searcheth out all perfection;
The stones of darkness, and the shadow of death.

The flood breaketh out from the inhabitant;
Even the waters forgotten of the foot;
They are dried up, they are gone away from men.

As for the earth, out of it cometh bread;
And under it is turned up as it were fire.
The stones of it are the place of sapphires;
And it hath dust of gold.

There is a path which no fowl knoweth,
And which the vulture's eye hath not seen;
The lion's whelps have not trodden it,
Nor the fierce lion passed by it.

He putteth forth his hand upon the rock;
He overturneth the mountains by the roots.

He cutteth out rivers among the rocks;
And his eye seeth every precious thing.
He bindeth the floods from overflowing;
And the thing that is hid bringeth he forth to light.

But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It is not in me;
And the sea saith, It is not with me.

It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal cannot equal it;
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral, or of pearls;
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.

Whence then cometh wisdom?
And where is the place of understanding?

Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.

God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make the weight for the winds;
And he weigheth the waters by measure.
When he made a decree for the rain,

And a way for the lightning of the thunder;
Then did he see it, and declare it;
He prepared it, yea, and searched it out.
And unto man he said, Behold,
The fear of the Lord, that is wisdom;
And to depart from evil is understanding.

29 Moreover Job continued his parable, and said,

Oh that I were as in months past,
As in the days when God preserved me;
When his candle shined upon my head,
And when by his light I walked through darkness;
As I was in the days of my youth,
When the secret of God was upon my tabernacle;
When the Almighty was yet with me,
When my children were about me;
When I washed my steps with butter,
And the rock poured me out rivers of oil;
When I went out to the gate through the city,
When I prepared my seat in the street!

The young men saw me, and hid themselves;
And the aged arose, and stood up.
The princes refrained talking,
And laid their hand on their mouth.
The nobles held their peace,
. And their tongue cleaved to the roof of their mouth.

When the ear heard me, then it blessed me;
And when the eye saw me, it gave witness to me;
Because I delivered the poor that cried, and the
fatherless,
And him that had none to help him.

The blessing of him that was ready to perish came upon
me;
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me;

My judgment was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the poor;
And the cause which I knew not I searched out.
And I brake the jaws of the wicked,
And plucked the spoil out of his teeth.

Then I said, I shall die in my nest,
And I shall multiply my days as the sand.
My root was spread out by the waters,
And the dew lay all night upon my branch.
My glory was fresh in me,
And my bow was renewed in my hand.

Unto me men gave ear, and waited,
And kept silence at my counsel.
After my words they spake not again;
And my speech dropped upon them.
And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain.
If I laughed on them, they believed it not;
And the light of my countenance they cast not down.

I chose out their way, and sat chief,
And dwelt as a king in the army,
As one that comforteth the mourners.

30 But now they that are younger than I have me in derision,
Whose fathers I would have disdained to have set with
the dogs of my flock.
Yea, whereto might the strength of their hands profit me,
In whom old age was perished?
For want and famine they were solitary;
Fleeing into the wilderness in former time desolate and
waste;
Who cut up mallows by the bushes,
And juniper roots for their meat.

They were driven forth from among men,
(They cried after them as after a thief)
To dwell in the cliffs of the valleys,
In caves of the earth, and in the rocks.
Among the bushes they brayed;
Under the nettles they were gathered together.
They were children of fools,
Yea, children of base men;
They were viler than the earth.

And now am I their song,
Yea, I am their byword.
They abhor me, they flee far from me,
And spare not to spit in my face.
Because he hath loosed my cord, and afflicted me,
They have also let loose the bridle before me.
Upon my right hand rise the youth;
They push away my feet,
And they raise up against me the ways of their destruction.

They mar my path,
They set forward my calamity,
They have no helper.
They came upon me as a wide breaking in of waters;
In the desolation they rolled themselves upon me.

Terrors are turned upon me;
They pursue my soul as the wind;
And my welfare passeth away as a cloud.
And now my soul is poured out upon me;
The days of affliction have taken hold upon me.

My bones are pierced in me in the night season;
And my sinews take no rest.
By the great force of my disease is my garment changed;
It bindeth me about as the collar of my coat.
He hath cast me into the mire,
And I am become like dust and ashes.

I cry unto thee, and thou dost not hear me;
I stand up, and thou regardest me not.

Thou art become cruel to me;
With thy strong hand thou opposest thyself against me.
Thou liftest me up to the wind;
Thou causest me to ride upon it, and dissolvest my substance.

For I know that thou wilt bring me to death,
And to the house appointed for all living.
Howbeit he will not stretch out his hand to the grave,
Though they cry in his destruction.

Did not I weep for him that was in trouble?
Was not my soul grieved for the poor?
When I looked for good, then evil came unto me;
And when I waited for light, there came darkness.
My bowels boiled, and rested not;
The days of affliction prevented me.
I went mourning without the sun;
I stood up, and I cried in the congregation.
I am a brother to dragons,
And a companion to owls.
My skin is black upon me,
And my bones are burned with heat.
My harp also is turned to mourning,
And my organ into the voice of them that weep.

31 I made a covenant with mine eyes;
Why then should I think upon a maid?

For what portion of God is there from above?
And what inheritance of the Almighty from on high?
Is not destruction to the wicked?
And a strange punishment to the workers of iniquity?
Doth not he see my ways,
And count all my steps?

If I have walked with vanity,
Or if my foot hath hasted to deceit,
Let me be weighed in an even balance,
That God may know mine integrity.

If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any blot hath cleaved to mine hands,
Then let me sow, and let another eat;
Yea, let my offspring be rooted out.

If mine heart have been deceived by a woman,
Or if I have laid wait at my neighbour's door,
Then let my wife grind unto another,
And let others bow down upon her.
For this is a heinous crime;
Yea, it is an iniquity to be punished by the judges.
For it is a fire that consumeth to destruction,
And would root out all mine increase.

If I did despise the cause of my manservant or of my
maidservant,
When they contended with me,
What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?
Did not he that made me in the womb make him?
And did not one fashion us in the womb?

If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof
(For from my youth he was brought up with me, as
with a father,
And I have guided her from my mother's womb);
If I have seen any perish for want of clothing,
Or any poor without covering;
If his loins have not blessed me,

And if he were not warmed with the fleece of my sheep;
If I have lifted up my hand against the fatherless,
When I saw my help in the gate:

Then let mine arm fall from my shoulder blade,
And mine arm be broken from the bone.
For destruction from God was a terror to me,
And by reason of his highness I could not endure.

If I have made gold my hope,
Or have said to the fine gold, Thou art my confidence;
If I rejoiced because my wealth was great,
And because mine hand had gotten much;
If I beheld the sun when it shined,
Or the moon walking in brightness;
And my heart hath been secretly enticed,
Or my mouth hath kissed my hand:
This also were an iniquity to be punished by the judge;
For I should have denied the God that is above.

If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him
(Neither have I suffered my mouth to sin
By wishing a curse to his soul);
If the men of my tabernacle said not,
Oh that we had of his flesh! we cannot be satisfied.
The stranger did not lodge in the street;
But I opened my doors to the traveller.
If I covered my transgressions as Adam,
By hiding mine iniquity in my bosom;
Did I fear a great multitude,
Or did the contempt of families terrify me,
That I kept silence, and went not out of the door?

Oh that one would hear me!
Behold, my desire is, that the Almighty would answer me,
And that mine adversary had written a book.
Surely I would take it upon my shoulder,

And bind it as a crown to me.
I would declare unto him the number of my steps;
As a prince would I go near unto him.

If my land cry against me,
Or that the furrows likewise thereof complain;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life;
Let thistles grow instead of wheat,
And cockle instead of barley.

The words of Job are ended.

32 So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited till Job had spoken, because they were elder than he. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

And Elihu the son of Barachel the Buzite answered and said,

I am young, and ye are very old;
Wherefore I was afraid, and durst not shew you mine opinion.

I said, Days should speak,
And multitude of years should teach wisdom.
But there is a spirit in man;
And the inspiration of the Almighty giveth them understanding.
Great men are not always wise;
Neither do the aged understand judgment.
Therefore I said, Hearken to me;

I also will shew mine opinion.

Behold, I waited for your words;
I gave ear to your reasons,
Whilst ye searched out what to say.
Yea, I attended unto you,
And, behold there was none of you that convinced Job,
Or that answered his words;
Lest ye should say, We have found out wisdom.
God thrusteth him down, not man.

Now he hath not directed his words against me;
Neither will I answer him with your speeches.

They were amazed; they answered no more; they left off speaking. When I had waited (for they spake not, but stood still, and answered no more), I said,

I will answer also my part;
I also will shew mine opinion.
For I am full of matter;
The spirit within me constraineth me.
Behold, my belly is as wine which hath no vent;
It is ready to burst like new bottles.
I will speak, that I may be refreshed;
I will open my lips and answer.

Let me not, I pray you, accept any man's person;
Neither let me give flattering titles unto man.
For I know not to give flattering titles;
In so doing my Maker would soon take me away.

33 Wherefore, Job, I pray thee, hear my speeches,
And hearken to all my words.
Behold, now I have opened my mouth,
My tongue hath spoken in my mouth.

My words shall be of the uprightness of my heart;

And my lips shall utter knowledge clearly.
The spirit of God hath made me,
And the breath of the Almighty hath given me life.

If thou canst answer me,
Set thy words in order before me,
Stand up.

Behold, I am according to thy wish in God's stead;
I also am formed out of the clay.
Behold, my terror shall not make thee afraid,
Neither shall my hand be heavy upon thee.

Surely thou hast spoken in mine hearing,
And I have heard the voice of thy words, saying,

I am clean without transgression, I am innocent;
Neither is there iniquity in me.
Behold, he findeth occasions against me,
He counteth me for his enemy;
He putteth my feet in the stocks,
He marketh all my paths.

Behold, in this thou art not just.
I will answer thee that God is greater than man.

Why dost thou strive against him?
For he giveth not account of any of his matters.
For God speaketh once, yea, twice,
Yet man perceiveth it not.

In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;
Then he openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man.

He keepeth back his soul from the pit,

And his life from perishing by the sword.
He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain;
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the grave,
And his life to the destroyers.

If there be a messenger with him,
An interpreter, one among a thousand,
To shew unto man his uprightness,
Then he is gracious unto him, and saith,
Deliver him from going down to the pit;
I have found a ransom.
His flesh shall be fresher than a child's;
He shall return to the days of his youth;
He shall pray unto God,
And he will be favourable unto him;
And he shall see his face with joy;
For he will render unto man his righteousness.
He looketh upon men,
And if any say I have sinned,
And perverted that which was right,
And it profited me not,
He will deliver his soul from going into the pit,
And his life shall see the light.
Lo, all these things worketh God
Oftentimes with man,
To bring back his soul from the pit,
To be enlightened with the light of the living.

Mark well, O Job, hearken unto me;
Hold thy peace, and I will speak.
If thou hast anything to say, answer me;
Speak, for I desire to justify thee.

If not, hearken unto me;
Hold thy peace, and I shall teach thee wisdom.

34 Furthermore Elihu answered and said,

Hear my words, O ye wise men;
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the mouth tasteth meat.
Let us choose to us judgment;
Let us know among ourselves what is good.

For Job hath said, I am righteous;
And God hath taken away my judgment.
Should I lie against my right?
My wound is incurable without transgression.

What man is like Job,
Who drinketh up scorning like water?
Which goeth in company with the workers of iniquity,
And walketh with wicked men.
For he hath said, It profiteth a man nothing
That he should delight himself with God.

Therefore hearken unto me, ye men of understanding.

Far be it from God, that he should do wickedness;
And from the Almighty, that he should commit iniquity.
For the work of a man shall he render unto him,
And cause every man to find according to his ways.
Yea, surely God will not do wickedly,
Neither will the Almighty pervert judgment.

Who hath given him a charge over the earth?
Or who hath disposed the whole world?

If he set his heart upon man,
If he gather unto himself his spirit and his breath;
All flesh shall perish together,
And man shall turn again unto dust.

If now thou hast understanding, hear this;
Hearken to the voice of my words.

Shall even he that hateth right govern?
And wilt thou condemn him that is most just?
Is it fit to say to a king, Thou art wicked?
And to princes, Ye are ungodly?
How much less to him that accepteth not the persons of
princes,
Nor regardeth the rich more than the poor?

For they all are the work of his hands.
In a moment shall they die,
And the people shall be troubled at midnight, and pass
away;
And the mighty shall be taken away without hand.
For his eyes are upon the ways of man,
And he seeth all his goings.
There is no darkness, nor shadow of death,
Where the workers of iniquity may hide themselves.

For he will not lay upon man more than right;
That he should enter into judgment with God.

He shall break in pieces mighty men without number,
And set others in their stead.
Therefore he knoweth their works,
And he overturneth them in the night,
So that they are destroyed.
He striketh them as wicked men
In the open sight of others;
Because they turned back from him,
And would not consider any of his ways;
So that they cause the cry of the poor to come unto him,
And he heareth the cry of the afflicted.

When he giveth quietness, who then can make trouble?
And when he hideth his face, who then can behold him?

Whether it be done against a nation, or against a man
only:

That the hypocrite reign not,
Lest the people be ensnared.

Surely it is meet to be said unto God,
I have borne chastisement,
I will not offend any more.
That which I see not teach thou me;
If I have done iniquity, I will do no more.
Should it be according to thy mind?
He will recompense it,
Whether thou refuse, or whether thou choose,
And not I;
Therefore speak what thou knowest.
Let men of understanding tell me,
And let a wise man hearken unto me.

Job hath spoken without knowledge,
And his words were without wisdom.
My desire is that Job may be tried unto the end,
Because of his answers for wicked men.
For he addeth rebellion unto his sin,
He clappeth his hands among us,
And multiplieth his words against God.

35 Elihu spake moreover, and said,

Thinkest thou this to be right, that thou saidst,
My righteousness is more than God's?
For thou saidst, What advantage will it be unto thee?
And, What profit shall I have, if I be cleansed from my
sin?

I will answer thee,
And thy companions with thee.

Look unto the heavens, and see;
And behold the clouds which are higher than thou.

If thou sinnest, what doest thou against him?
Or if thy transgressions be multiplied, what doest thou
unto him?

If thou be righteous, what givest thou him?
Or what receiveth he of thine hand?

Thy wickedness may hurt a man as thou art;
And thy righteousness may profit the son of man.
By reason of the multitude of oppressions they make the
oppressed to cry;
They cry out by reason of the arm of the mighty.

But none saith, Where is God my maker,
Who giveth songs in the night;
Who teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven?
There they cry, but none giveth answer,
Because of the pride of evil men.

Surely God will not hear vanity,
Neither will the Almighty regard it.
Although thou sayest thou shalt not see him,
Yet judgment is before him;
Therefore trust thou in him.
But now, because it is not so,
He hath visited in his anger;
Yet he knoweth it not in great extremity.

Therefore doth Job open his mouth in vain;
He multiplieth words without knowledge.

36 Elihu also proceeded, and said,

Suffer me a little, and I will shew thee
That I have yet to speak on God's behalf.
I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.
For truly my words shall not be false.
He that is perfect in knowledge is with thee.

Behold, God is mighty, and despiseth not any;
He is mighty in strength and wisdom.

He preserveth not the life of the wicked;
But giveth right to the poor.

He withdraweth not his eyes from the righteous;
But with kings are they on the throne;
Yea, he doth establish them forever,
And they are exalted.

And if they be found in fetters,
And be holden in cords of affliction,
Then he sheweth them their work,
And their transgressions that they have exceeded.
He openeth also their ear to discipline,
And commandeth that they return from iniquity.

If they obey and serve him,
They shall spend their days in prosperity,
And their years in pleasures.

But if they obey not, they shall perish by the sword,
And they shall die without knowledge.

But the hypocrites in heart heap up wrath;
They cry not when he bindeth them.
They die in youth,
And their life is among the unclean.

He delivereth the poor in his affliction,
And openeth their ears in oppression.
Even so would he have removed thee out of the strait
Into a broad place, where there is no straitness;
And that which should be set on thy table should be full
of fatness.

But thou hast fulfilled the judgment of the wicked;
Judgment and justice take hold on thee.
Because there is wrath,
Beware lest he take thee away with his stroke;

Then a great ransom cannot deliver thee.

Will he esteem thy riches?
No, not gold, nor all the forces of strength.

Desire not the night,
When people are cut off in their place.
Take heed, regard not iniquity;
For this hast thou chosen rather than affliction.

Behold, God exalteth by his power.
Who teacheth like him?
Who hath enjoined him his way?
Or who can say, Thou hast wrought iniquity?

Remember that thou magnify his work,
Which men behold.
Every man may see it;
Man may behold it afar off.

Behold, God is great, and we know him not,
Neither can the number of his years be searched out.

For he maketh small the drops of water;
They pour down rain according to the vapour thereof;
Which the clouds do drop
And distil upon man abundantly.

Also can any understand the spreadings of the clouds,
Or the noise of his tabernacle?
Behold, he spreadeth his light upon it,
And covereth the bottom of the sea.
For by them judgeth he the people;
He giveth meat in abundance.
With clouds he covereth the light;
And commandeth it not to shine by the cloud that com-
eth betwixt.
The noise thereof sheweth concerning it,
The cattle also concerning the vapour.

37 At this also my heart trembleth,
And is moved out of his place.
Hear attentively the noise of his voice,
And the sound that goeth out of his mouth.

He directeth it under the whole heaven,
And his lightning unto the ends of the earth.
After it a voice roareth;
He thundereth with the voice of his excellency;
And he will not stay them when his voice is heard.

God thundereth marvellously with his voice;
Great things doeth he, which we cannot comprehend.
For he saith to the snow, Be thou on the earth;
Likewise to the small rain, and to the great rain of his strength.

He sealeth up the hand of every man;
That all men may know his work.
Then the beasts go into dens,
And remain in their places.

Out of the south cometh the whirlwind;
And cold out of the north.
By the breath of God frost is given;
And the breadth of the waters is straitened.
Also by watering he wearieth the thick cloud;
He scattereth his bright cloud;
And it is turned round about by his counsels,
That they may do whatsoever he commandeth them
Upon the face of the world in the earth.
He causeth it to come,
Whether for correction, or for his land, or for mercy.

Hearken unto this, O Job;
Stand still, and consider the wondrous works of God.

Dost thou know when God disposed them,
And caused the light of his cloud to shine?

Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in knowledge?

How thy garments are warm,
When he quieteth the earth by the south wind?

Hast thou with him spread out the sky,
Which is strong, and as a molten lookingglass?

Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.

Shall it be told him that I speak?
If a man speak, surely he shall be swallowed up.

And now men see not the bright light which is in the
clouds;
But the wind passeth, and cleanseth them.

Fair weather cometh out of the north;
With God is terrible majesty.

Touching the Almighty, we cannot find him out;
He is excellent in power, and in judgment,
And in plenty of justice;
He will not afflict.
Men do therefore fear him.
He respecteth not any that are wise of heart.

38 Then the Lord answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?

Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?

Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the womb?
When I made the cloud the garment thereof,
And thick darkness a swaddling band for it,
And brake up for it my decreed place,
And set bars and doors, and said,
Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days;
And caused the dayspring to know his place;
That it might take hold of the ends of the earth,
That the wicked might be shaken out of it?
It is turned as clay to the seal;
And they stand as a garment.
And from the wicked their light is withholden,
And the high arm shall be broken.

Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?
Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?

Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.
Where is the way where light dwelleth?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths to the house
thereof?
Knowest thou it, because thou wast then born?
Or because the number of thy days is great?

Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?

By what way is the light parted,
Which scattereth the east wind upon the earth?

Who hath divided a watercourse for the overflowing of
waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth, where no man is;
On the wilderness, wherein there is no man;
To satisfy the desolate and waste ground;
And to cause the bud of the tender herb to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?

Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.

Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion?
Canst thou bring forth Mazzaroth in his season?
Or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send lightnings, that they may go,
And say unto thee, Here we are?

Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
Who can number the clouds in wisdom?
Or who can stay the bottles of heaven,

When the dust groweth into hardness,
 And the clods cleave fast together ?
 Wilt thou hunt the prey for the lion ?
 Or fill the appetite of the young lions,
 When they couch in their dens,
 And abide in the covert to lie in wait ?
 Who provideth for the raven his food ?
 When his young ones cry unto God,
 They wander for lack of meat.

39 Knowest thou the time when the wild goats of the rock
 bring forth ?
 Or canst thou mark when the hinds do calve ?
 Canst thou number the months that they fulfil ?
 Or knowest thou the time when they bring forth ?
 They bow themselves, they bring forth their young ones,
 They cast out their sorrows.
 Their young ones are in good liking, they grow up with
 corn ;
 They go forth, and return not unto them.

Who hath sent out the wild ass free ?
 Or who hath loosed the bands of the wild ass ?
 Whose house I have made the wilderness,
 And the barren land his dwellings.
 He scorneth the multitude of the city,
 Neither regardeth he the crying of the driver.
 The range of the mountains is his pasture,
 And he searcheth after every green thing.

Will the unicorn be willing to serve thee,
 Or abide by thy crib ?
 Canst thou bind the unicorn with his band in the furrow ?
 Or will he harrow the valleys after thee ?
 Wilt thou trust him, because his strength is great ?
 Or wilt thou leave thy labour to him ?
 Wilt thou believe him, that he will bring home thy seed,
 And gather it into thy barn ?

Gavest thou the goodly wings unto the peacocks?
Or wings and feathers unto the ostrich?
Which leaveth her eggs in the earth,
And warmeth them in dust,
And forgetteth that the foot may crush them,
Or that the wild beast may break them.
She is hardened against her young ones,
As though they were not hers;
Her labour is in vain without fear;
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.

Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength;
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,
The glittering spear and the shield.
He swalloweth the ground with fierceness and rage;
Neither believeth he that it is the sound of the trumpet.
He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.

Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
From thence she seeketh the prey,

And her eyes behold afar off.
Her young ones also suck up blood;
And where the slain are, there is she.

40 Moreover the Lord answered Job, and said,
Shall he that contendeth with the Almighty instruct him?
He that reproveth God, let him answer it.

Then Job answered the Lord, and said,

Behold, I am vile; what shall I answer thee?
I will lay mine hand upon my mouth.
Once have I spoken; but I will not answer:
Yea, twice; but I will proceed no further.

Then answered the Lord unto Job out of the whirlwind,
and said,

Gird up thy loins now like a man;
I will demand of thee, and declare thou unto me.

Wilt thou also disannul my judgment?
Wilt thou condemn me, that thou mayest be righteous?
Hast thou an arm like God?
Or canst thou thunder with a voice like him?
Deck thyself now with majesty and excellency;
And array thyself with glory and beauty.
Cast abroad the rage of thy wrath;
And behold every one that is proud, and abase him.
Look on every one that is proud, and bring him low;
And tread down the wicked in their place.
Hide them in the dust together;
And bind their faces in secret.
Then will I also confess unto thee
That thine own right hand can save thee.

Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins,

And his force is in the navel of his belly.
He moveth his tail like a cedar;
The sinews of his stones are wrapped together.
His bones are as strong pieces of brass;
His bones are like bars of iron.
He is the chief of the ways of God;
He that made him can make his sword to approach unto
him.

Surely the mountains bring him forth food,
Where all the beasts of the field play.
He lieth under the shady trees,
In the covert of the reed, and fens.
The shady trees cover him with their shadow;
The willows of the brook compass him about.
Behold, he drinketh up a river, and hasteth not;
He trusteth that he can draw up Jordan into his mouth.
He taketh it with his eyes;
His nose pierceth through snares.

41 Canst thou draw out leviathan with a hook?
Or his tongue with a cord which thou lettest down?
Canst thou put a hook into his nose?
Or bore his jaw through with a thorn?
Will he make many supplications unto thee?
Will he speak soft words unto thee?
Will he make a covenant with thee?
Wilt thou take him for a servant for ever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?
Shall the companions make a banquet of him?
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons?
Or his head with fish spears?
Lay thine hand upon him, remember the battle, do no
more.
Behold, the hope of him is in vain.

Shall not one be cast down even at the sight of him?
 None is so fierce that dare stir him up.
 Who then is able to stand before me?
 Who hath prevented me, that I should repay him?
 Whatsoever is under the whole heaven is mine.

I will not conceal his parts,
 Nor his power, nor his comely proportion.
 Who can discover the face of his garment?
 Or who can come to him with his double bridle?
 Who can open the doors of his face?
 His teeth are terrible round about.
 His scales are his pride,
 Shut up together as with a close seal.
 One is so near to another,
 That no air can come between them.
 They are joined one to another,
 They stick together, that they cannot be sundered.
 By his neesings a light doth shine,
 And his eyes are like the eyelids of the morning.
 Out of his mouth go burning lamps,
 And sparks of fire leap out.
 Out of his nostrils goeth smoke,
 As out of a seething pot or caldron.
 His breath kindleth coals,
 And a flame goeth out of his mouth.
 In his neck remaineth strength,
 And sorrow is turned into joy before him.
 The flakes of his flesh are joined together;
 They are firm in themselves; they cannot be moved.

His heart is as firm as a stone;
 Yea, as hard as a piece of the nether millstone.
 When he raiseth up himself, the mighty are afraid;
 By reason of breakings they purify themselves.
 The sword of him that layeth at him cannot hold;
 The spear, the dart, nor the habergeon.

He esteemeth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee;
Slingstones are turned with him into stubble.
Darts are counted as stubble;
He laugheth at the shaking of a spear.
Sharp stones are under him;
He spreadeth sharp pointed things upon the mire.
He maketh the deep to boil like a pot;
He maketh the sea like a pot of ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.

Upon earth there is not his like,
Who is made without fear.
He beholdeth all high things;
He is a king over all the children of pride.

42 Then Job answered the Lord, and said,

I know that thou canst do every thing,
And that no thought can be withholden from thee.

Who is he that hideth counsel without knowledge?
Therefore have I uttered that I understood not;
Things too wonderful for me, which I knew not.

Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.

I have heard of thee by the hearing of the ear;
But now mine eye seeth thee.

Wherefore I abhor myself, and repent in dust and ashes.

And it was so, that after the Lord had spoken these words unto Job, the Lord said unto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bul-

locks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you. For him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them. The Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends. Also the Lord gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house. And they bemoaned him, and comforted him over all the evil that the Lord had brought upon him. Every man also gave him a piece of money, and every one an earring of gold.

So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job. And their father gave them inheritance among their brethren.

After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

DIDACTIC POETRY

The Proverbs

(*Chapters I, III, VIII, XV, XXII, and XXXI*)

The Book of Proverbs, like the Book of Ecclesiastes, is a book of "wisdom." If Ecclesiastes may be regarded as a series of essays dealing with the broad subject of the meaning of life, of how a man may live in order to get the most out of life, Proverbs may be called a collection of observations, sometimes disconnected, sometimes grouped into broader units of thought, on the conduct of individual life, being mainly instructions of men of wisdom as to the details of conduct. Of this book there are certain clearly defined sections: 1. Chapter 1, vs. 1-6, General Introduction; 2. Chapter 1, vs. 7 to Chapter 9, vs. 18, "The Praise of Wisdom"; 3. Chapter 10, vs. 1 to Chapter 22, vs. 16, "Proverbs of Solomon"; 4. Chapter 22, vs. 17 to Chapter 24, vs. 22, "Sayings of the Wise"; 5. Chapter 24, vs. 23-34, "Additional Sayings of the Wise"; 6. Chapter 25 to Chapter 29, "Proverbs of Solomon"; 7, Chapter 30, "Words of Agur"; 8. Chapter 31, vs. 1-9, "Words of King Lemuel"; 9. Chapter 31, vs. 10-31, "Praise of the Model Housewife." As to the author or authors and the time of composition of these "wise" sayings, scholars report conflicting opinions. That the collection in its present form was made after the Exile, seems to be the prevailing view, although it is admitted that the composition of individual parts may go back to the time of the Monarchy.

1 The proverbs of Solomon the son of David, king of Israel.

To know wisdom and instruction;
To perceive the words of understanding;
To receive the instruction of wisdom,
Justice, and judgment, and equity;
To give subtilty to the simple,

To the young man knowledge and discretion.
 A wise man will hear, and will increase learning;
 And a man of understanding shall attain unto wise
 counsels;
 To understand a proverb, and the interpretation;
 The words of the wise, and their dark sayings.

The fear of the Lord is the beginning of knowledge;
 But fools despise wisdom and instruction.
 My son, hear the instruction of thy father,
 And forsake not the law of thy mother;
 For they shall be an ornament of grace unto thy head,
 And chains about thy neck.

My son, if sinners entice thee, consent thou not.
 If they say, Come with us,
 Let us lay wait for blood,
 Let us lurk privily for the innocent without cause;
 Let us swallow them up alive as the grave;
 And whole, as those that go down into the pit;
 We shall find all precious substance,
 We shall fill our houses with spoil;
 Cast in thy lot among us;
 Let us all have one purse:
 My son, walk not thou in the way with them;
 Refrain thy foot from their path;
 For their feet run to evil,
 And make haste to shed blood.
 Surely in vain the net is spread in the sight of any bird.
 And they lay wait for their own blood;
 They lurk privily for their own lives.
 So are the ways of every one that is greedy of gain;
 Which taketh away the life of the owners thereof.

Wisdom crieth without;
 She uttereth her voice in the streets;
 She crieth in the chief place of concourse,
 In the openings of the gates;

In the city she uttereth her words, saying,
How long, ye simple ones, will ye love simplicity?
And the scorers delight in their scorning,
And fools hate knowledge?
Turn you at my reproof.
Behold, I will pour out my spirit unto you,
I will make known my words unto you.

Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel,
And would none of my reproof;
I also will laugh at your calamity;
I will mock when your fear cometh;
When your fear cometh as desolation,
And your destruction cometh as a whirlwind;
When distress and anguish cometh upon you.
Then shall they call upon me,
But I will not answer;
They shall seek me early,
But they shall not find me.
For that they hated knowledge,
And did not choose the fear of the Lord,
They would none of my counsel;
They despised all my reproof.
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
For the turning away of the simple shall slay them,
And the prosperity of fools shall destroy them.
But whoso hearkeneth unto me shall dwell safely,
And shall be quiet from fear of evil.

* * * * *

3 My son, forget not my law,
But let thine heart keep my commandments;
For length of days, and long life, and peace,

Shall they add to thee.
Let not mercy and truth forsake thee;
Bind them about thy neck;
Write them upon the table of thine heart;
So shalt thou find favor and good understanding
In the sight of God and man.

Trust in the Lord with all thine heart;
And lean not unto thine own understanding.
In all thy ways acknowledge him,
And he shall direct thy paths.

Be not wise in thine own eyes.
Fear the Lord, and depart from evil.
It shall be health to thy navel,
And marrow to thy bones.

Honour the Lord with thy substance,
And with the firstfruits of all thine increase;
So shall thy barns be filled with plenty,
And thy presses shall burst out with new wine.

My son, despise not the chastening of the Lord,
Neither be weary of his correction;
For whom the Lord loveth he correcteth,
Even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better
Than the merchandise of silver,
And the gain thereof than fine gold.

She is more precious than rubies;
And all the things thou canst desire
Are not to be compared unto her.

Length of days is in her right hand;
And in her left hand riches and honour.

Her ways are ways of pleasantness,
And all her paths are peace.

She is a tree of life to them that lay hold upon her;
And happy is every one that retaineth her.

The Lord by wisdom hath founded the earth;
By understanding hath he established the heavens.

By his knowledge the depths are broken up,
And the clouds drop down the dew.

My son, let not them depart from thine eyes;
Keep sound wisdom and discretion;
So shall they be life unto thy soul,
And grace to thy neck.
Then shalt thou walk in thy way safely,
And thy foot shall not stumble.
When thou liest down, thou shalt not be afraid;
Yea, thou shalt lie down, and thy sleep shall be sweet.
Be not afraid of sudden fear,
Neither of the desolation of the wicked,
When it cometh.
For the Lord shall be thy confidence,
And shall keep thy foot from being taken.

Withhold not good from them to whom it is due,
When it is in the power of thine hand to do it.
Say not unto thy neighbour, Go, and come again,
And to morrow I will give;
When thou hast it by thee.

Devise not evil against thy neighbour,
Seeing he dwelleth securely by thee.

Strive not with a man without cause,
If he have done thee no harm.

Envy thou not the oppressor,
And choose none of his ways.

For the froward is abomination to the Lord;
But his secret is with the righteous.

The curse of the Lord is in the house of the wicked;
But he blesseth the habitation of the just.

Surely he scorneth the scorner;
But he giveth grace unto the lowly.

The wise shall inherit glory;
But shame shall be the promotion of fools.

* * * *

8 Doth not wisdom cry?

And understanding put forth her voice?
She standeth in the top of high places,
By the way in the places of the paths.
She crieth at the gates, at the entry of the city,
At the coming in at the doors.

Unto you, O men, I call;
And my voice is to the sons of man.
O ye simple, understand wisdom;
And ye fools, be ye of an understanding heart.
Hear, for I will speak of excellent things;
And the opening of my lips shall be right things.
For my mouth shall speak truth;
And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness;
There is nothing froward or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.

Receive my instruction, and not silver;
And knowledge rather than choice gold.

For wisdom is better than rubies,
And all the things that may be desired
Are not to be compared to it.

I wisdom dwell with prudence,
And find out knowledge of witty inventions.

The fear of the Lord is to hate evil;
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.

Counsel is mine, and sound wisdom;
I am understanding;
I have strength.

By me kings reign, and princes decree justice.
By me princes rule, and nobles,
Even all the judges of the earth:

I love them that love me;
And those that seek me early shall find me.

Riches and honour are with me;
Yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.

I lead in the way of righteousness,
In the midst of the paths of judgment;
That I may cause those that love me to inherit substance;
And I will fill their treasures.

The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting,
From the beginning, or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth;
While as yet he had not made the earth, nor the fields,
Nor the highest part of the dust of the world.

When he prepared the heavens, I was there;
When he set a compass upon the face of the depth;
When he established the clouds above;
When he strengthened the fountains of the deep;
When he gave to the sea his decree,
That the waters should not pass his commandment;
When he appointed the foundations of the earth:
Then I was by him, as one brought up with him;
And I was daily his delight, rejoicing always before him;
Rejoicing in the habitable part of his earth;
And my delights were with the sons of men.

Now therefore hearken unto me, O ye children;
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.

Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the Lord.
But he that sinneth against me
Wronegeth his own soul;
All they that hate me love death.



15 A soft answer turneth away wrath;
But grievous words stir up anger.

The tongue of the wise useth knowledge aright;
But the mouth of fools poureth out foolishness.

The eyes of the Lord are in every place,
Beholding the evil and the good.

A wholesome tongue is a tree of life;
But perverseness therein is a breach in the spirit.

A fool despiseth his father's instruction;
But he that regardeth reproof is prudent.

In the house of the righteous is much treasure;
But in the revenues of the wicked is trouble.

The lips of the wise disperse knowledge;
But the heart of the foolish doeth not so.

The sacrifice of the wicked is an abomination to the Lord;
But the prayer of the upright is his delight.

The way of the wicked is an abomination unto the Lord;
But he loveth him that followeth after righteousness.

Correction is grievous unto him that forsaketh the way;
And he that hateth reproof shall die.

Hell and destruction are before the Lord;
How much more then the hearts of the children of men?

A scorner loveth not one that reproveth him;
Neither will he go unto the wise.

A merry heart maketh a cheerful countenance;
But by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh
knowledge;
But the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil;
But he that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord
Than great treasure and trouble therewith.

Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

A wrathful man stirreth up strife;
But he that is slow to anger appeaseth strife.

The way of the slothful man is as a hedge of thorns;
But the way of the righteous is made plain.

A wise son maketh a glad father;
But a foolish man despiseth his mother.

Folly is joy to him that is destitute of wisdom;
But a man of understanding walketh uprightly.

Without counsel purposes are disappointed;
But in the multitude of counsellors they are established.

A man hath joy by the answer of his mouth;
And a word spoken in due season, how good is it!

The way of life is above to the wise,
That he may depart from hell beneath.

The Lord will destroy the house of the proud;
But he will establish the border of the widow.

The thoughts of the wicked are an abomination to the
Lord;
But the words of the pure are pleasant words.

He that is greedy of gain troubleth his own house;
But he that hateth gifts shall live.

The heart of the righteous studieth to answer;
But the mouth of the wicked poureth out evil things.

The Lord is far from the wicked;
But he heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart;
And a good report maketh the bones fat.

The ear that heareth the reproof of life
Abideth among the wise.

He that refuseth instruction despiseth his own soul;
But he that heareth reproof getteth understanding.

The fear of the Lord is the instruction of wisdom;
And before honour is humility.



22 A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.

The rich and poor meet together;
The Lord is the maker of them all.

A prudent man foreseeth the evil, and hideth himself;
But the simple pass on, and are punished.

By humility and the fear of the Lord
Are riches, and honour, and life.

Thorns and snares are in the way of the foward;
He that doth keep his soul shall be far from them.

Train up a child in the way he should go;
And when he is old, he will not depart from it.

The rich ruleth over the poor,
And the borrower is servant to the lender.

He that soweth iniquity shall reap vanity;
And the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.

Cast out the scorner, and contention shall go out;
Yea, strife and reproach shall cease.

He that loveth pureness of heart,
For the grace of his lips the king shall be his friend.

The eyes of the Lord preserve knowledge,
And he overthroweth the words of the transgressor.

The slothful man saith, There is a lion without,
I shall be slain in the streets.

The mouth of strange women is a deep pit;
He that is abhorred of the Lord shall fall therein.

Foolishness is bound in the heart of a child;
But the rod of correction shall drive it far from him.

He that oppresseth the poor to increase his riches,
And he that giveth to the rich,
Shall surely come to want.

Bow down thine ear, and hear the words of the wise,
And apply thine heart unto my knowledge.
For it is a pleasant thing if thou keep them within thee;
They shall withal be fitted in thy lips.

That thy trust may be in the Lord,
I have made known to thee this day, even to thee.
Have not I written to thee excellent things
In counsels and knowledge,
That I might make thee know
The certainty of the words of truth;
That thou mightest answer the words of truth
To them that send unto thee?

Rob not the poor, because he is poor;
Neither oppress the afflicted in the gate;
For the Lord will plead their cause,
And spoil the soul of those that spoiled them.

Make no friendship with an angry man;
And with a furious man thou shalt not go;
Lest thou learn his ways,
And get a snare to thy soul.

Be not thou one of them that strike hands,
Or of them that are sureties for debts.
If thou hast nothing to pay,
Why should he take away thy bed from under thee?

Remove not the ancient landmark,
Which thy fathers have set.

Seest thou a man diligent in his business?
He shall stand before kings;
He shall not stand before mean men.

* * * *

31 Who can find a virtuous woman?
For her price is far above rubies.

The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.

She will do him good and not evil
All the days of her life.

She seeketh wool, and flax,
And worketh willingly with her hands.

She is like the merchants' ships;
She bringeth her food from afar.

She riseth also while it is yet night,
And giveth meat to her household,
And a portion to her maidens.

She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength,
And strengtheneth her arms.

She perceiveth that her merchandise is good;
Her candle goeth not out by night.

She layeth her hands to the spindle,
And her hands hold the distaff.

She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household;
For all her household are clothed with scarlet.

She maketh herself coverings of tapestry;
Her clothing is silk and purple.

Her husband is known in the gates,
When he sitteth among the elders of the land.

She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.

Strength and honour are her clothing;
And she shall rejoice in time to come.

She openeth her mouth with wisdom;
And in her tongue is the law of kindness.

She looketh well to the ways of her household,
And eateth not the bread of idleness.

Her children arise up, and call her blessed;
Her husband also, and he praiseth her.

Many daughters have done virtuously,
But thou excellest them all.

Favour is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands;
And let her own works praise her in the gates.

PROPHETIC POETRY

The Book of Amos

The Book of Amos is the earliest prophetic writing that is extant and of fixed date. Amos wrote about 750 B. C. He is the first of the long line of prophets in Israel which includes Hosea, Isaiah, Jeremiah, Ezekiel, and the lesser writers. The Prophet of the Old Testament was not merely or primarily a predictor of events to come, a "foreteller," but rather a "forthteller," an interpreter for God to Israel. He was both preacher and statesman, a seer and a guide in the affairs of the nation. Amos strikes the keynote of eighth-century prophecy. He declares to the people of Israel that God is the God of righteousness, and that privileges of a chosen people and ceremonials of religion do not of themselves guarantee Divine favor; that follows from the righteousness of the individual and the nation.

The Prophecy of Amos is divided into three parts: (1) Chapters 1 and 2, A Series of Oracles against the Syrians, Philistines, and Others; (2) Chapters 3-6, Prophecies against Israel; (3) Chapters 7-9, A Series of Visions.

1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said,

The Lord will roar from Zion,
And utter his voice from Jerusalem;
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither.

Thus saith the Lord:

For three transgressions of Damascus, and for four,
I will not turn away the punishment thereof;

Because they have threshed Gilead
With threshing instruments of iron.

But I will send a fire into the house of Hazael,
Which shall devour the palaces of Ben-hadad.

I will break also the bar of Damascus,
And cut off the inhabitant from the plain of Aven,
And him that holdeth the sceptre from the house of Eden;
And the people of Syria shall go into captivity unto Kir,
Saith the Lord.

Thus saith the Lord:

For three transgressions of Gaza, and for four,
I will not turn away the punishment thereof;
Because they carried away captive the whole captivity,
To deliver them up to Edom.

But I will send a fire on the wall of Gaza,
Which shall devour the palaces thereof.

And I will cut off the inhabitant from Ashdod,
And him that holdeth the sceptre from Ashkelon,
And I will turn mine hand against Ekron;
And the remnant of the Philistines shall perish,
Saith the Lord God.

Thus saith the Lord:

For three transgressions of Tyrus, and for four,
I will not turn away the punishment thereof;
Because they delivered up the whole captivity to Edom,
And remembered not the brotherly covenant.

But I will send a fire on the wall of Tyrus,
Which shall devour the palaces thereof.

Thus saith the Lord:

For three transgressions of Edom, and for four,
I will not turn away the punishment thereof;
Because he did pursue his brother with the sword,
And did cast off all pity,

And his anger did tear perpetually,
And he kept his wrath for ever.

But I will send a fire upon Teman,
Which shall devour the palaces of Bozrah.

Thus saith the Lord:

For three transgressions of the children of Ammon, and
for four,
I will not turn away the punishment thereof;
Because they have ripped up the women with child of
Gilead,
That they might enlarge their border.

But I will kindle a fire in the wall of Rabbah,
And it shall devour the palaces thereof,
With shouting in the day of battle,
With a tempest in the day of the whirlwind;
And their king shall go into captivity,
He and his princes together,
Saith the Lord.

2 Thus saith the Lord:

For three transgressions of Moab, and for four,
I will not turn away the punishment thereof;
Because he burned the bones of the king of Edom into
lime.

But I will send a fire upon Moab,
And it shall devour the palaces of Kirioth;
And Moab shall die with tumult,
With shouting, and with the sound of the trumpet.
And I will cut off the judge from the midst thereof,
And will slay all the princes thereof with him,
Saith the Lord.

Thus saith the Lord:

For three transgressions of Judah, and for four,

I will not turn away the punishment thereof;
Because they have despised the law of the Lord,
And have not kept his commandments,
And their lies caused them to err,
After the which their fathers have walked.

But I will send a fire upon Judah,
And it shall devour the palaces of Jerusalem.

Thus saith the Lord:

For three transgressions of Israel, and for four,
I will not turn away the punishment thereof;
Because they sold the righteous for silver,
And the poor for a pair of shoes;
That pant after the dust of the earth
On the head of the poor,
And turn aside the way of the meek;
And a man and his father will go in unto the same maid,
To profane my holy name;
And they lay themselves down upon clothes
Laid to pledge by every altar,
And they drink the wine of the condemned
In the house of their God.

Yet destroyed I the Amorite before them,
Whose height was like the height of the cedars,
And he was strong as the oaks;
Yet I destroyed his fruit from above,
And his roots from beneath.

Also I brought you up from the land of Egypt,
And led you forty years through the wilderness,
To possess the land of the Amorite.
And I raised up of your sons for prophets,
And of your young men for Nazarites.
Is it not even thus, O ye children of Israel?
Saith the Lord.

But ye gave the Nazarites wine to drink;

And commanded the prophets, saying, Prophesy not.

Behold, I am pressed under you,
As a cart is pressed that is full of sheaves.

Therefore the flight shall perish from the swift,
And the strong shall not strengthen his force,
Neither shall the mighty deliver himself.
Neither shall he stand that handleth the bow;
And he that is swift of foot shall not deliver himself;
Neither shall he that rideth the horse deliver himself.
And he that is courageous among the mighty
Shall flee away naked in that day,
Saith the Lord.

3 Hear this word that the Lord hath spoken against you,
O children of Israel, against the whole family which I brought
up from the land of Egypt, saying,

You only have I known of all the families of the earth;
Therefore I will punish you for all your iniquities.

Can two walk together, except they be agreed?
Will a lion roar in the forest,
When he hath no prey?
Will a young lion cry out of his den,
If he have taken nothing?
Can a bird fall in a snare upon the earth,
Where no gin is for him?
Shall one take up a snare from the earth,
And have taken nothing at all?
Shall a trumpet be blown in the city,
And the people not be afraid?
Shall there be evil in a city,
And the Lord hath not done it?

Surely the Lord God will do nothing,
But he revealeth his secret unto his servants the prophets.
The lion hath roared, who will not fear?
The Lord God hath spoken, who can but prophesy?

Publish in the palaces at Ashdod,
And in the palaces in the land of Egypt,
And say, Assemble yourselves upon the mountains of
Samaria,
And behold the great tumults in the midst thereof,
And the oppressed in the midst thereof.
For they know not to do right, saith the Lord,
Who store up violence and robbery in their palaces.

Therefore thus saith the Lord God:
An adversary there shall be even round about the land;
And he shall bring down thy strength from thee,
And thy palaces shall be spoiled.

Thus saith the Lord:
As the shepherd taketh out of the mouth of the lion,
Two legs, or a piece of an ear;
So shall the children of Israel be taken out
That dwell in Samaria in the corner of a bed,
And in Damascus in a couch.

Hear ye, and testify in the house of Jacob,
Saith the Lord God, the God of hosts,
That in the day that I shall visit the transgressions of
Israel upon him
I will also visit the altars of Beth-el;
And the horns of the altar shall be cut off, and fall to
the ground.

And I will smite the winter house with the summer house;
And the houses of ivory shall perish,
And the great houses shall have an end,
Saith the Lord.

4 Hear this word, ye kine of Bashan,
That are in the mountain of Samaria,
Which oppress the poor, which crush the needy,
Which say to their masters, Bring, and let us drink.

The Lord God hath sworn by his holiness,
That, lo, the days shall come upon you,
That he will take you away with hooks,
And your posterity with fishhooks.
And ye shall go out at the breaches,
Every cow at that which is before her;
And ye shall cast them into the palace,
Saith the Lord.

Come to Beth-el, and transgress;
At Gilgal multiply transgression;
And bring your sacrifices every morning,
And your tithes after three years;
And offer ■ sacrifice of thanksgiving with leaven,
And proclaim and publish the free offerings.
For this liketh you, O ye children of Israel,
Saith the Lord God.

And I also have given you cleanness of teeth in all your cities,
And want of bread in all your places;
Yet have ye not returned unto me,
Saith the Lord.

And also I have withholden the rain from you,
When there were yet three months to the harvest;
And I caused it to rain upon one city,
And caused it not to rain upon another city;
One piece was rained upon,
And the piece whereupon it rained not withered.

So two or three cities wandered unto one city, to drink water;
But they were not satisfied;
Yet have ye not returned unto me,
Saith the Lord.

I have smitten you with blasting and mildew;
When your gardens and your vineyards

And your fig trees and your olive trees increased,
The palmer worm devoured them;
Yet have ye not returned unto me,
Saith the Lord.

I have sent among you the pestilence
After the manner of Egypt;
Your young men have I slain with the sword,
And have taken away your horses;
And I have made the stink of your camps
To come up unto your nostrils;
Yet have ye not returned unto me,
Saith the Lord.

I have overthrown some of you,
As God overthrew Sodom and Gomorrah,
And ye were as a firebrand plucked out of the burning;
Yet have ye not returned unto me,
Saith the Lord.

Therefore thus will I do unto thee, O Israel;
And because I will do this unto thee,
Prepare to meet thy God, O Israel.

For, lo, he that formeth the mountains,
And createth the wind,
And declareth unto man what is his thought,
That maketh the morning darkness,
And treadeth upon the high places of the earth,
The Lord, the God of hosts, is his name.

5 Hear ye this word which I take up against you,
Even a lamentation, O house of Israel.

The virgin of Israel is fallen;
She shall no more rise.
She is forsaken upon her land;
There is none to raise her up.

For thus saith the Lord God:
The city that went out by a thousand
Shall leave a hundred,
And that which went forth by a hundred
Shall leave ten,
To the house of Israel.

For thus saith the Lord unto the house of Israel:
Seek ye me, and ye shall live;
But seek not Beth-el,
Nor enter into Gilgal,
And pass not to Beer-sheba;
For Gilgal shall surely go into captivity,
And Beth-el shall come to nought.

Seek the Lord, and ye shall live;
Lest he break out like fire in the house of Joseph,
And devour it,
And there be none to quench it in Beth-el.

Ye who turn judgment to wormwood,
And leave off righteousness in the earth,
Seek him that maketh the seven stars and Orion,
And turneth the shadow of death into the morning,
And maketh the day dark with night;
That calleth for the waters of the sea,
And poureth them out upon the face of the earth.
The Lord is his name:

That strengtheneth the spoiled against the strong,
So that the spoiled shall come against the fortress.
They hate him that rebuketh in the gate,
And they abhor him that speaketh uprightly.

Forasmuch therefore as your treading is upon the poor,
And ye take from him burdens of wheat;
Ye have built houses of hewn stone,
But ye shall not dwell in them;

Ye have planted pleasant vineyards,
But ye shall not drink wine of them.

For I know your manifold transgressions and your mighty sins;

They afflict the just, they take a bribe,
And they turn aside the poor in the gate from their right.

Therefore the prudent shall keep silence in that time;
For it is an evil time.

Seek good, and not evil, that ye may live;
And so the Lord, the God of hosts, shall be with you,
As ye have spoken.

Hate the evil, and love the good,
And establish judgment in the gate.
It may be that the Lord God of hosts
Will be gracious unto the remnant of Joseph.

Therefore the Lord, the God of hosts, the Lord, saith thus:
Wailing shall be in all streets;
And they shall say in all the highways, Alas! alas!
And they shall call the husbandman to mourning,
And such as are skilful of lamentation to wailing.
And in all vineyards shall be wailing;
For I will pass through thee, saith the Lord.

Woe unto you that desire the day of the Lord!
To what end is it for you?
The day of the Lord is darkness, and not light.
As if a man did flee from a lion,
And a bear met him;
Or went into the house, and leaned his hand on the wall,
And a serpent bit him.
Shall not the day of the Lord be darkness, and not light?
Even very dark, and no brightness in it?

I hate, I despise your feast days,
And I will not smell in your solemn assemblies.

Though ye offer me burnt offerings and your meat offerings,
I will not accept them;
Neither will I regard the peace offerings of your fat beasts.

Take thou away from me the noise of thy songs;
For I will not hear the melody of thy viols.
But let judgment run down as waters,
And righteousness as a mighty stream.

Have ye offered unto me sacrifices and offerings
In the wilderness forty years, O house of Israel?
But ye have borne the tabernacle of your Moloch
And Chiun your images,
The star of your god, which ye made to yourselves.

Therefore will I cause you to go into captivity beyond
Damascus, saith the Lord, whose name is the God of hosts.

6 Woe to them that are at ease in Zion,
And trust in the mountain of Samaria,
Which are named chief of the nations,
To whom the house of Israel came.

Pass ye unto Calneh, and see;
And from thence go ye to Hamath the great;
Then go down to Gath of the Philistines.
Be they better than these kingdoms?
Or their border greater than your border?

Ye that put far away the evil day,
And cause the seat of violence to come near;
That lie upon beds of ivory,
And stretch themselves upon their couches,
And eat the lambs out of the flock,
And the calves out of the midst of the stall;
That chant to the sound of the viol,
And invent to themselves instruments of music, like
David;

That drink wine in bowls,
And anoint themselves with the chief ointments;
But they are not grieved for the affliction of Joseph.

Therefore now shall they go captive
With the first that go captive,
And the banquet of them that stretched themselves
Shall be removed.

The Lord God hath sworn by himself,
Saith the Lord the God of hosts,
I abhor the excellency of Jacob,
And hate his palaces;
Therefore will I deliver up the city
With all that is therein.

And it shall come to pass,
If there remain ten men in one house,
That they shall die.

And a man's uncle shall take him up,
And he that burneth him,
To bring out the bones out of the house,
And shall say unto him that is by the sides of the house,
Is there yet any with thee?
And he shall say, No.
Then shall he say, Hold thy tongue;
For we may not make mention of the name of the Lord.

For, behold, the Lord commandeth,
And he will smite the great house with breaches,
And the little house with clefts.
Shall horses run upon the rock?
Will one plow there with oxen?
For ye have turned judgment into gall,
And the fruit of righteousness into hemlock;
Ye which rejoice in a thing of nought, which say,
Have we not taken to us horns by our own strength?

But, behold, I will raise up against you a nation,
O house of Israel, saith the Lord the God of hosts;
And they shall afflict you from the entering in of Hemath
Unto the river of the wilderness.

7 Thus hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee. By whom shall Jacob arise? For he is small.

The Lord repented for this. It shall not be, saith the Lord.

Thus hath the Lord God shewed unto me. And, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee. By whom shall Jacob arise? For he is small.

The Lord repented for this. This also shall not be, saith the Lord God.

Thus he shewed me. And, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel. I will not again pass by them any more. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel. The land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and

there eat bread, and prophesy there; but prophesy not again any more at Beth-el; for it is the king's chapel, and it is the king's court.

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord. Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall surely go into captivity forth of his land.

8 Thus hath the Lord God shewed unto me; and behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord God. There shall be many dead bodies in every place; they shall cast them forth with silence.

Hear this, O ye that swallow up the needy,
Even to make the poor of the land to fail, saying,
When will the new moon be gone, that we may sell corn?
And the sabbath, that we may set forth wheat,
Making the ephah small, and the shekel great,
And falsifying the balances by deceit?

That we may buy the poor for silver,
And the needy for a pair of shoes;
Yea, and sell the refuse of the wheat?

The Lord hath sworn by the excellency of Jacob,
Surely I will never forget any of their works.

Shall not the land tremble for this,

And every one mourn that dwelleth therein?

And it shall rise up wholly as a flood;

And it shall be cast out and drowned,

As by the flood of Egypt.

And it shall come to pass in that day,
Saith the Lord God,

That I will cause the sun to go down at noon,

And I will darken the earth in the clear day;

And I will turn your feasts into mourning,

And all your songs into lamentation;

And I will bring up sackcloth upon all loins,

And baldness upon every head;

And I will make it as the mourning of an only son,

And the end thereof as a bitter day.

Behold, the days come, saith the Lord God,

That I will send a famine in the land,

Not a famine of bread, nor a thirst for water,

But of hearing the words of the Lord.

And they shall wander from sea to sea,

And from the north even to the east,

They shall run to and fro to seek the word of the Lord,

And shall not find it.

In that day shall the fair virgins and young men

Faint for thirst.

They that swear by the sin of Samaria,

And say, Thy god, O Dan, liveth;

And, The manner of Beer-sheba liveth;

Even they shall fall, and never rise up again.

9 I saw the Lord standing upon the altar.

And he said, Smite the lintel of the door,

That the posts may shake;

And cut them in the head, all of them;

And I will slay the last of them with the sword.

He that fleeth of them shall not flee away,
And he that escapeth of them shall not be delivered.

Though they dig into hell,
Thence shall mine hand take them;
Though they climb up to heaven,
Thence will I bring them down;
And though they hide themselves in the top of Carmel,
I will search and take them out thence;
And though they be hid from my sight
In the bottom of the sea,
Thence will I command the serpent,
And he shall bite them;
And though they go into captivity before their enemies,
Thence will I command the sword,
And it shall slay them;
And I will set mine eyes upon them for evil,
And not for good.

And the Lord God of hosts is he that toucheth the land,
And it shall melt,
And all that dwell therein shall mourn.
And it shall rise up wholly like a flood;
And shall be drowned, as by the flood of Egypt.

It is he that buildeth his stories in the heaven,
And hath founded his troop in the earth;
He that calleth for the waters of the sea,
And poureth them out upon the face of the earth:
The Lord is his name.

Are ye not as children of the Ethiopians unto me,
O children of Israel? saith the Lord.
Have not I brought up Israel out of the land of Egypt?
And the Philistines from Caphtor,
And the Syrians from Kir?

Behold, the eyes of the Lord God are upon the sinful
kingdom,

And I will destroy it from off the face of the earth;
Saving that I will not utterly destroy the house of Jacob,
Saith the Lord.

For, lo, I will command,
And I will sift the house of Israel among all nations,
Like as corn is sifted in a sieve,
Yet shall not the least grain fall upon the earth.

All the sinners of my people shall die by the sword,
Which say, The evil shall not overtake nor prevent us.

In that day will I raise up the tabernacle of David that
is fallen,
And close up the breaches thereof;
And I will raise up his ruins,
And I will build it as in the days of old;
That they may possess the remnant of Edom,
And of all the heathen, which are called by my name,
Saith the Lord that doeth this.

Behold, the days come, saith the Lord,
That the plowman shall overtake the reaper,
And the treader of grapes him that soweth seed;
And the mountains shall drop sweet wine,
And all the hills shall melt.

And I will bring again the captivity of my people of
Israel,
And they shall build the waste cities, and inhabit them;
And they shall plant vineyards, and drink the wine
thereof;
They shall also make gardens, and eat the fruit of them.

And I will plant them upon their land,
And they shall no more be pulled up
Out of their land which I have given them,
Saith the Lord thy God.

The Rebellion of Judah*(Isaiah I)*

The Book of Isaiah is a collection of prophetic writings, extending over about five centuries of Hebrew history and representing the work not only of the great prophet whose name is attached to the book, but also of contemporary and later prophets.

Two main divisions of "Isaiah" are clearly distinguished: (1) Chapters 1-39 and (2) Chapters 40-66. The latter section likewise falls into two parts, the "Second Isaiah" or the "Deutero-Isaiah" proper (Chapters 40-55), and the "Third Isaiah" or "Trito-Isaiah" (Chapters 56-66). Approximate dates of composition for these three divisions are: (1) Chapters 1-39, Eighth Century; (2) Chapters 40-55, Sixth Century; and (3) Chapters 56-66, Fifth Century. The difficult problems of the origin and structure of "Isaiah" have called forth all the resources of Biblical scholarship. The following brief outline indicates the generally accepted opinion as to the contents of the various parts:

Chapters 1-11.9 First Collection of Isaiah's Prophecies, relating to the Kingdoms of Judah and Israel

Chapters 11.9-14.23 First Group of Later Additions

Chapters 14.24-23 Oracles Concerning the Nations

Chapters 24-27 Second Group of Later Additions

Chapters 28-32 A Group of Discourses Dealing with the Relation of Judah to Assyria

Chapters 33-35 Third Group of Later Additions

Chapters 36-39 A Historical Appendix, taken mainly from 2 Kings, 18.13 and 17 to 20.19

Chapters 40-55 "Deutero-Isaiah." The Advent of Cyrus and the Certainty of Release. Israel's Restoration and Ideal

Chapters 56-66 "Trito-Isaiah." A Collection of Prophecies Written in Palestine after the Exile

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth;
For the Lord hath spoken:
I have nourished and brought up children,
And they have rebelled against me.
The ox knoweth his owner,
And the ass his master's crib;
But Israel doth not know,
My people doth not consider.
Ah sinful nation, a people laden with iniquity,
A seed of evildoers, children that are corrupters!
They have forsaken the Lord,
They have provoked the Holy One of Israel unto anger,
They are gone away backward.

Why should ye be stricken any more?
Ye will revolt more and more.
The whole head is sick, and the whole heart faint.
From the sole of the foot even unto the head
There is no soundness in it,
But wounds, and bruises, and putrifying sores;
They have not been closed, neither bound up,
Neither mollified with ointment.

Your country is desolate,
Your cities are burned with fire;
Your land, strangers devour it in your presence,
And it is desolate, as overthrown by strangers.
And the daughter of Zion is left as a cottage in a vine-yard,
As a lodge in a garden of cucumbers,
As a besieged city.

Except the Lord of hosts had left unto us a very small remnant,

We should have been as Sodom,
And we should have been like unto Gomorrah.

Hear the word of the Lord, ye rulers of Sodom;
Give ear unto the law of our God, ye people of Gomorrah.

To what purpose is the multitude of your sacrifices unto
me?

Saith the Lord.

I am full of the burnt offerings of rams,

And the fat of fed beasts;

And I delight not in the blood of bullocks,

Or of lambs, or of he goats.

When ye come to appear before me,

Who hath required this at your hand, to tread my courts?

Bring no more vain oblations;

Incense is an abomination unto me;

The new moons and sabbaths,

The calling of assemblies, I cannot away with;

It is iniquity, even the solemn meeting.

Your new moons and your appointed feasts

My soul hateth;

They are a trouble unto me;

I am weary to bear them.

And when you spread forth your hands,

I will hide mine eyes from you;

Yea, when ye make many prayers,

I will not hear;

Your hands are full of blood.

Wash you, make you clean;

Put away the evil of your doings from before mine eyes;

Cease to do evil; learn to do well;

Seek judgment, relieve the oppressed,

Judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord.
Though your sins be as scarlet,

They shall be as white as snow;
Though they be red like crimson,
They shall be as wool.

If ye be willing and obedient,
Ye shall eat the good of the land;
But if ye refuse and rebel,
Ye shall be devoured with the sword;
For the mouth of the Lord hath spoken it.

How is the faithful city become a harlot!

It was full of judgment;
Righteousness lodged in it;
But now murderers.
Thy silver is become dross,
Thy wine mixed with water.
Thy princes are rebellious, and companions of thieves.
Every one loveth gifts, and followeth after rewards.
They judge not the fatherless,
Neither doth the cause of the widow come unto them.

Therefore saith the Lord, the Lord of hosts, the mighty
one of Israel,
Ah, I will ease me of mine adversaries,
And avenge me of mine enemies.
And I will turn my hand upon thee,
And purely purge away thy dross,
And take away all thy tin.
And I will restore thy judges as at the first,
And thy counsellors as at the beginning.
Afterward thou shalt be called, The city of righteousness,
The faithful city.
Zion shall be redeemed with judgment,
And her converts with righteousness.
And the destruction of the transgressors and of the sin-
ners shall be together,
And they that forsake the Lord shall be consumed.

For they shall be ashamed of the oaks which ye have desired,
And ye shall be confounded for the gardens that ye have chosen.
For ye shall be as an oak whose leaf fadeth,
And as a garden that hath no water.
And the strong shall be as tow,
And the maker of it as a spark,
And they shall both burn together,
And none shall quench them.

The Coming of the Lord to Judah

(Isaiah II, omitting 22)

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days,
That the mountain of the Lord's house
Shall be established in the top of the mountains,
An shall be exalted above the hills;
And all nations shall flow unto it.

And many people shall go and say,
Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths.
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.

And he shall judge among the nations,
And shall rebuke many people.
And they shall beat their swords into ploughshares,
And their spears into pruninghooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

O house of Jacob,
Come ye, and let us walk in the light of the Lord.

Therefore thou hast forsaken thy people the house of Jacob,
Because they be replenished from the east,
And are soothsayers like the Philistines,
And they please themselves in the children of strangers.

Their land also is full of silver and gold,
Neither is there any end of their treasures;
Their land is also full of horses,
Neither is there any end of their chariots;
Their land also is full of idols;
They worship the work of their own hands,
That which their own fingers have made.
And the mean man boweth down,
And the great man humbleth himself.
Therefore forgive them not.

Enter into the rock, and hide thee in the dust,
For fear of the Lord, and for the glory of his majesty.

The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,
And the Lord alone shall be exalted in that day.

For the day of the Lord of hosts
Shall be upon every one that is proud and lofty,
And upon every one that is lifted up;
And he shall be brought low;
And upon all the cedars of Lebanon,
That are high and lifted up,
And upon all the oaks of Bashan,
And upon all the high mountains,
And upon all the hills that are lifted up,
And upon every high tower,
And upon every fenced wall,

And upon all the ships of Tarshish,
And upon all pleasant pictures.

And the loftiness of man shall be bowed down,
And the haughtiness of men shall be made low;
And the Lord alone shall be exalted in that day.

And the idols he shall utterly abolish.

And they shall go into the holes of the rocks,
And into the caves of the earth,
For fear of the Lord, and for the glory of his majesty,
When he ariseth to shake terribly the earth.

In that day a man shall cast his idols of silver,
And his idols of gold,
Which they made each one for himself to worship,
To the moles and to the bats;
To go into the clefts of the rocks,
And into the tops of the ragged rocks,
For fear of the Lord, and for the glory of his majesty,
When he ariseth to shake terribly the earth.

The Call of the Prophet

(*Isaiah VI. 1-12*)

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim. Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said,

Holy, holy, holy, is the Lord of hosts;
The whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. For mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.

The Destruction of the Enemies of the Church

(*Isaiah XXXIV*)

Come near, ye nations, to hear; and hearken, ye people;
Let the earth hear, and all that is therein;
The world, and all things that come forth of it.

For the indignation of the Lord is upon all nations,
And his fury upon all their armies.
He hath utterly destroyed them,
He hath delivered them to the slaughter.
Their slain also shall be cast out,

And their stink shall come up out of their carcases,
And the mountains shall be melted with their blood.

And all the host of heaven shall be dissolved,
And the heavens shall be rolled together as a scroll;
And all their host shall fall down,
As the leaf falleth off from the vine,
And as a falling fig from the fig tree.
For my sword shall be bathed in heaven;
Behold, it shall come down upon Idumea,
And upon the people of my curse, to judgment.

The sword of the Lord is filled with blood,
It is made fat with fatness,
And with the blood of lambs and goats,
With the fat of the kidneys of rams;
For the Lord hath a sacrifice in Bozrah,
And a great slaughter in the land of Idumea.
And the unicorns shall come down with them,
And the bullocks with the bulls;
And their land shall be soaked with blood,
And their dust made fat with fatness.

For it is the day of the Lord's vengeance,
And the year of recompences for the controversy of Zion.

And the streams thereof shall be turned into pitch,
And the dust thereof into brimstone,
And the land thereof shall become burning pitch.
It shall not be quenched night nor day;
The smoke thereof shall go up for ever;
From generation to generation it shall lie waste;
None shall pass through it for ever and ever.

But the cormorant and the bittern shall possess it;
The owl also and the raven shall dwell in it;
And he shall stretch out upon it the line of confusion,
And the stones of emptiness.

They shall call the nobles thereof to the kingdom,
But none shall be there,
And all her princes shall be nothing.

And thorns shall come up in her palaces,
Nettles and brambles in the fortresses thereof;
And it shall be a habitation of dragons,
And a court for owls.

The wild beasts of the desert shall also meet
With the wild beasts of the island,
And the satyr shall cry to his fellow;
The screech owl also shall rest there,
And find for herself a place of rest.

There shall the great owl make her nest,
And lay, and hatch, and gather under her shadow;
There shall the vultures also be gathered,
Every one with her mate.

Seek ye out of the book of the Lord, and read.

No one of these shall fail,
None shall want her mate;
For my mouth it hath commanded,
And his spirit it hath gathered them.
And he hath cast the lot for them,
And his hand hath divided it unto them by line.
They shall possess it for ever,
From generation to generation shall they dwell therein.

The Flourishing of the Kingdom of the Lord

(*Isaiah XXXV*)

The wilderness and the solitary place shall be glad for
them;

And the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly,

And rejoice even with joy and singing;
The glory of Lebanon shall be given unto it,
The excellency of Carmel and Sharon,
They shall see the glory of the Lord,
And the excellency of our God.

Strengthen ye the weak hands,
And confirm the feeble knees.
Say to them that are of a fearful heart,
Be strong, fear not;
Behold, your God will come with vengeance,
Even God with a recompence;
He will come and save you.

Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.

Then shall the lame man leap as a hart,
And the tongue of the dumb sing;
For in the wilderness shall waters break out,
And streams in the desert.

And the parched ground shall become a pool,
And the thirsty land springs of water;
In the habitation of dragons, where each lay,
Shall be grass with reeds and rushes.

And a highway shall be there, and a way,
And it shall be called the way of holiness;
The unclean shall not pass over it;
But it shall be for those;
The wayfaring men, though fools, shall not err therein.

No lion shall be there,
Nor any ravenous beast shall go up thereon,
It shall not be found there;
But the redeemed shall walk there.

And the ransomed of the Lord shall return,

And come to Zion with songs
And everlasting joy upon their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

The Glory and the Power of the Lord

(*Isaiah XL*)

Comfort ye, comfort ye my people, saith your God.
Speak ye comfortably to Jerusalem, and cry unto her,
That her warfare is accomplished,
That her iniquity is pardoned;
For she hath received of the Lord's hand
Double for all her sins.

The voice of him that crieth in the wilderness:
Prepare ye the way of the Lord,
Make straight in the desert a highway for our God.

Every valley shall be exalted,
And every mountain and hill shall be made low;
And the crooked shall be made straight,
And the rough places plain.

And the glory of the Lord shall be revealed,
And all flesh shall see it together;
For the mouth of the Lord hath spoken it.

The voice said, Cry.

And he said, What shall I cry?

All flesh is grass,
And all the goodliness thereof
Is as the flower of the field.
The grass withereth, the flower fadeth;
Because the spirit of the Lord bloweth upon it;
Surely the people is grass.

The grass withereth, the flower fadeth;
But the word of our God shall stand for ever.

O Zion, that bringest good tidings,
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid.
Say unto the cities of Judah, Behold your God!
Behold, the Lord God will come with strong hand,
And his arm shall rule for him;
Behold, his reward is with him,
And his work before him.
He shall feed his flock like a shepherd;
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand,
And meted out heaven with the span,
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales,
And the hills in a balance?

Who hath directed the Spirit of the Lord,
Or being his counsellor hath taught him?
With whom took he counsel,
And who instructed him,
And taught him in the path of judgment,
And taught him knowledge,
And shewed to him the way of understanding?

Behold, the nations are as a drop of a bucket,
And are counted as the small dust of the balance.
Behold, he taketh up the isles as a very little thing.
And Lebanon is not sufficient to burn,
Nor the beasts thereof sufficient for a burnt offering.
All nations before him are as nothing;

And they are counted to him less than nothing, and vanity.

To whom then will ye liken God?
Or what likeness will ye compare unto him?

The workman melteth a graven image,
And the goldsmith spreadeth it over with gold,
And casteth silver chains.

He that is so impoverished that he hath no oblation
Chooseth a tree that will not rot;
He seeketh unto him a cunning workman
To prepare a graven image,
That shall not be moved.

Have ye not known? Have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations of the earth?

It is he that sitteth upon the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in;
That bringeth the princes to nothing;
He maketh the judges of the earth as vanity.
Yea, they shall not be planted;
Yea, they shall not be sown;
Yea, their stock shall not take root in the earth;
And he shall also blow upon them, and they shall wither,
And the whirlwind shall take them away as stubble.

To whom then will ye liken me,
Or shall I be equal? saith the Holy One.

Lift up your eyes on high,
And behold who hath created these things,
That bringeth out their host by number.
He calleth them all by names

By the greatness of his might,
For that he is strong in power;
Not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel,
My way is hid from the Lord,
And my judgment is passed over from my God?

Hast thou not known? Hast thou not heard?
That the everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary?
There is no searching of his understanding.

He giveth power to the faint;
And to them that have no might he increaseth strength.
Even the youths shall faint and be weary,
And the young men shall utterly fall;
But they that wait upon the Lord shall renew their
strength;
They shall mount up with wings as eagles;
They shall run, and not be weary;
And they shall walk and not faint.

The Redemption of Jerusalem

(Isaiah LII and LIII)

52 Awake, awake; put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy
city;
For henceforth there shall no more come into thee
The uncircumcised and the unclean.

Shake thyself from the dust;
Arise, and sit down, O Jerusalem.
Loose thyself from the bands of thy neck,
O captive daughter of Zion.

For thus saith the Lord,
Ye have sold yourselves for nought;
And ye shall be redeemed without money.

For thus saith the Lord God,
My people went down aforetime into Egypt to sojourn
there;
And the Assyrian oppressed them without cause.
Now therefore, what have I here, saith the Lord,
That my people is taken away for nought?
They that rule over them make them to howl, saith the
Lord;
And my name continually every day is blasphemed.

Therefore my people shall know my name;
Therefore they shall know in that day
That I am he that doth speak;
Behold, it is I.

How beautiful upon the mountains are the feet of him
That bringeth good tidings,
That publisheth peace;
That bringeth good tidings of good,
That publisheth salvation;
That saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice;
With the voice together shall they sing.
For they shall see eye to eye,
When the Lord shall bring again Zion.

Break forth into joy, sing together,
Ye waste places of Jerusalem;
For the Lord hath comforted his people,
He hath redeemed Jerusalem.

The Lord hath made bare his holy arm
In the eyes of all the nations;

And all the ends of the earth
Shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence,
Touch no unclean thing;
Go ye out of the midst of her;
Be ye clean, that bear the vessels of the Lord.
For ye shall not go out with haste,
Nor go by flight;
For the Lord will go before you;
And the God of Israel will be your rereward.

Behold, my servant shall deal prudently,
He shall be exalted and extolled,
And be very high.

As many were astonished at thee;
His visage was so marred more than any man,
And his form more than the sons of men;
So shall he sprinkle many nations;
The kings shall shut their mouths at him;
For that which had not been told them shall they see;
And that which they had not heard shall they consider.

53 Who hath believed our report?
And to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant,
And as a root out of a dry ground.
He hath no form nor comeliness;
And when we shall see him,
There is no beauty that we should desire him.

He is despised and rejected of men;
A man of sorrows, and acquainted with grief;
And we hid as it were our faces from him;
He was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows;

Yet we did esteem him stricken,
Smitten of God and afflicted.

But he was wounded for our transgressions;
He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.

All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted,
Yet he opened not his mouth.
He is brought as a lamb to the slaughter;
And as a sheep before her shearers is dumb,
So he openeth not his mouth.

He was taken from prison and from judgment;
And who shall declare his generation?
For he was cut off out of the land of the living;
For the transgression of my people was he stricken.

And he made his grave with the wicked,
And with the rich in his death;
Because he had done no violence,
Neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him;
He hath put him to grief.
When thou shalt make his soul an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul,
And shall be satisfied.

By his knowledge shall my righteous servant justify
many;
For he shall bear their iniquities.

Therefore will I divide him a portion with the great,
 And he shall divide the spoil with the strong;
 Because he hath poured out his soul unto death;
 And he was numbered with the transgressors;
 And he bare the sin of many,
 And made intercession for the transgressors.

Exhortation to Belief

(Isaiah LV)

Ho, every one that thirsteth, come ye to the waters,
 And he that hath no money; come ye, buy, and eat;
 Yea, come, buy wine and milk
 Without money and without price.

Wherefore do ye spend money for that which is not
 bread?
 And your labour for that which satisfieth not?
 Hearken diligently unto me, and eat ye that which is
 good,
 And let your soul delight itself in fatness.

Incline your ear, and come unto me;
 Hear, and your soul shall live;
 And I will make an everlasting covenant with you,
 Even the sure mercies of David.

Behold I have given him for a witness to the people,
 A leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not,
 And nations that knew not thee shall run unto thee
 Because of the Lord thy God,
 And for the Holy One of Israel;
 For he hath glorified thee.

Seek ye the Lord while he may be found,
 Call ye upon him while he is near.

Let the wicked forsake his way,
And the unrighteous man his thoughts;
And let him return unto the Lord,
And he will have mercy upon him;
And to our God,
For he will abundantly pardon.

For my thoughts are not your thoughts,
Neither are your ways my ways, saith the Lord.
For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven,
And returneth not thither, but watereth the earth,
And maketh it bring forth and bud,
That it may give seed to the sower,
And bread to the eater;
So shall my word be that goeth forth out of my mouth.
It shall not return unto me void,
But it shall accomplish that which I please,
And it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace.
The mountains and the hills shall break forth before you
into singing,
And all the trees of the field shall clap their hands.
Instead of the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle tree;
And it shall be to the Lord for a name,
For an everlasting sign that shall not be cut off.

The Glory of the Lord in Zion

(*Isaiah LX*)

Arise, shine; for thy light is come,
And the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth,
And gross darkness the people;
But the Lord shall arise upon thee,
And his glory shall be seen upon thee.

And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.

Lift up thine eyes round about, and see;
All they gather themselves together, they come to thee;
Thy sons shall come from far,
And thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together,
And thine heart shall fear, and be enlarged;
Because the abundance of the sea shall be converted unto
thee,
The forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee,
The dromedaries of Midian and Ephah;
All they from Sheba shall come;
They shall bring gold and incense;
And they shall shew forth the praises of the Lord.

All the flocks of Kedar shall be gathered together unto
thee,
The rams of Nebaioth shall minister unto thee;
They shall come up with acceptance on mine altar,
And I will glorify the house of my glory.

Who are these that fly as a cloud,
And as the doves to their windows?

Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far,
Their silver and their gold with them,
Unto the name of the Lord thy God,

And to the Holy One of Israel,
Because he hath glorified thee.

And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee;
For in my wrath I smote thee,
But in my favour have I had mercy on thee.

Therefore thy gates shall be open continually;
They shall not be shut day nor night;
That men may bring unto thee the forces of the Gentiles,
And that their kings may be brought.

For the nation and kingdom that will not serve thee shall
perish;
Yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee,
The fir tree, the pine tree, and the box together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious.

The sons also of them that afflicted thee
Shall come bending unto thee;
And all they that despised thee
Shall bow themselves down at the soles of thy feet;
And they shall call thee, The city of the Lord,
The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated,
So that no man went through thee,
I will make thee an eternal excellency,
A joy of many generations.

Thou shalt also suck the milk of the Gentiles,
And shalt suck the breast of kings.
And thou shalt know that I the Lord
Am thy Saviour and thy Redeemer,
The mighty One of Jacob.

For brass I will bring gold,
 And for iron I will bring silver,
 And for wood brass, and for stones iron.
 I will also make thy officers peace,
 And thine exactors righteousness.

Violence shall no more be heard in thy land,
 Wasting nor destruction within thy borders;
 But thou shalt call thy walls Salvation,
 And thy gates Praise.

The sun shall be no more thy light by day;
 Neither for brightness shall the moon give light unto
 thee;

But the Lord shall be unto thee an everlasting light,
 And thy God thy glory.

Thy sun shall no more go down;
 Neither shall thy moon withdraw itself;
 For the Lord shall be thine everlasting light,
 And the days of thy mourning shall be ended.

Thy people also shall be all righteous.
 They shall inherit the land for ever,
 The branch of my planting, the work of my hands,
 That I may be glorified.

A little one shall become a thousand,
 And a small one a strong nation.
 I the Lord will hasten it in his time.

The Redemption of the People of Israel *(Isaiah LXI - LXIII)*

61 The Spirit of the Lord God is upon me;
 Because the Lord hath anointed me to preach good tid-
 ings unto the meek;
 He hath sent me to bind up the brokenhearted,
 To proclaim liberty to the captives,
 And the opening of the prison to them that are bound;

To proclaim the acceptable year of the Lord,
And the day of vengeance of our God;
To comfort all that mourn;
To appoint unto them that mourn in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of the Lord, that he might be glorified.

And they shall build the old wastes,
They shall raise up the former desolations,
And they shall repair the waste cities,
The desolations of many generations.

And strangers shall stand and feed your flocks,
And the sons of the alien shall be your plowmen and your
vinedressers.

But ye shall be named the Priests of the Lord;
Men shall call you the Ministers of our God;
Ye shall eat the riches of the Gentiles,
And in their glory shall ye boast yourselves.

For your shame ye shall have double;
And for confusion they shall rejoice in their portion;
Therefore in their land they shall possess the double;
Everlasting joy shall be unto them.

For I the Lord love judgment,
I hate robbery for burnt offering;
And I will direct their work in truth,
And I will make an everlasting covenant with them.
And their seed shall be known among the Gentiles,
And their offspring among the people:
All that see them shall acknowledge them,
That they are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord,
My soul shall be joyful in my God;

For he hath clothed me with the garments of salvation,
 He hath covered me with the robe of righteousness,
 As a bridegroom decketh himself with ornaments,
 And as a bride adorneth herself with her jewels.

For as the earth bringeth forth her bud,
 And as the garden causeth the things that are sown in
 it to spring forth;
 So the Lord God will cause righteousness and praise
 To spring forth before all the nations.

62 For Zion's sake will I not hold my peace,
 And for Jerusalem's sake I will not rest,
 Until the righteousness thereof go forth as brightness,
 And the salvation thereof as a lamp that burneth.
 And the Gentiles shall see thy righteousness,
 And all kings thy glory;
 And thou shalt be called by a new name,
 Which the mouth of the Lord shall name.
 Thou shalt also be a crown of glory in the hand of the
 Lord,
 And a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken;
 Neither shall thy land any more be termed Desolate;
 But thou shalt be called Hephzi-bah,
 And thy land Beulah:
 For the Lord delighteth in thee,
 And thy land shall be married.
 For as a young man marrieth a virgin,
 So shall thy sons marry thee;
 And as the bridegroom rejoiceth over the bride,
 So shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem,
 Which shall never hold their peace day nor night;
 Ye that make mention of the Lord,
 Keep not silence, and give him no rest,

Till he establish, and till he make Jerusalem
A praise in the earth.

The Lord hath sworn by his right hand,
And by the arm of his strength,
Surely I will no more give thy corn
To be meat for thine enemies;
And the sons of the stranger shall not drink thy wine,
For the which thou hast laboured;
But they that have gathered it
Shall eat it, and praise the Lord;
And they that have brought it together
Shall drink it in the courts of my holiness.

Go through, go through the gates;
Prepare ye the way of the people;
Cast up, cast up the highway;
Gather out the stones;
Lift up a standard for the people.

Behold, the Lord hath proclaimed unto the end of the
world,
Say ye to the daughter of Zion,
Behold, thy salvation cometh;
Behold, his reward is with him, and his work before him.
And they shall call them, The holy people,
The redeemed of the Lord;
And thou shalt be called, Sought out,
A city not forsaken.

63 Who is this that cometh from Edom,
With dyed garments from Bozrah?
This that is glorious in his apparel,
Travelling in the greatness of his strength?

I that speak in righteousness,
Mighty to save.

Wherfore art thou red in thine apparel,
And thy garments like him that treadeth in the winefat?

I have trodden the winepress alone;
And of the people there was none with me:
For I will tread them in mine anger,
And trample them in my fury;
And their blood shall be sprinkled upon my garments.
And I will stain all my raiment.
For the day of vengeance is in mine heart,
And the year of my redeemed is come.
And I looked, and there was none to help;
And I wondered that there was none to uphold;
Therefore mine own arm brought salvation unto me;
And my fury, it upheld me.
And I will tread down the people in mine anger,
And make them drunk in my fury,
And I will bring down their strength to the earth.

I will mention the lovingkindnesses of the Lord,
And the praises of the Lord,
According to all that the Lord hath bestowed on us,
And the great goodness toward the house of Israel,
Which he hath bestowed on them according to his mercies,
And according to the multitude of his lovingkindnesses.

For he said, Surely they are my people,
Children that will not lie:
So he was their Saviour.
In all their affliction he was afflicted,
And the angel of his presence saved them;
In his love and in his pity he redeemed them;
And he bare them, and carried them all the days of old.

But they rebelled, and vexed his holy Spirit;
Therefore he was turned to be their enemy,
And he fought against them.

Then he remembered the days of old,
Moses, and his people, saying,
Where is he that brought them up out of the sea

With the shepherd of his flock?
Where is he that put his holy Spirit within him?
That led them by the right hand of Moses
With his glorious arm,
Dividing the water before them,
To make himself an everlasting name?
That led them through the deep,
As a horse in the wilderness,
That they should not stumble?

As a beast goeth down into the valley,
The Spirit of the Lord caused him to rest;
So didst thou lead thy people,
To make thyself a glorious name.

Look down from heaven, and behold
From the habitation of thy holiness and of thy glory.
Where is thy zeal and thy strength,
The sounding of thy bowels and of thy mercies toward
me?
Are they restrained?

Doubtless thou art our father,
Though Abraham be ignorant of us,
And Israel acknowledge us not.
Thou, O Lord, art our father, our redeemer;
Thy name is from everlasting.

O Lord, why hast thou made us to err from thy ways,
And hardened our heart from thy fear?
Return for thy servants' sake,
The tribes of thine inheritance.
The people of thy holiness have possessed it but a little
while;
Our adversaries have trodden down thy sanctuary.
We are thine; thou never barest rule over them;
They were not called by thy name.

The Glory of Jerusalem*(Isaiah LXVI)*

Thus saith the Lord,
The heaven is my throne,
And the earth is my footstool.
Where is the house that ye build unto me?
And where is the place of my rest?
For all those things hath mine hand made,
And all those things have been, saith the Lord.
But to this man will I look,
Even to him that is poor and of a contrite spirit,
And trembleth at my word.

He that killeth an ox
Is as if he slew a man;
He that sacrificeth a lamb,
As if he cut off a dog's neck;
He that offereth an oblation,
As if he offered swine's blood;
He that burneth incense,
As if he blessed an idol.
Yea, they have chosen their own ways,
And their soul delighteth in their abominations.
I also will choose their delusions,
And will bring their fears upon them;
Because when I called, none did answer;
When I spake, they did not hear;
But they did evil before mine eyes,
And chose that in which I delighted not.

Hear the word of the Lord, ye that tremble at his word;
Your brethren that hated you,
That cast you out for my name's sake, said,
Let the Lord be glorified;
But he shall appear to your joy,
And they shall be ashamed.

A voice of noise from the city,
A voice from the temple,
A voice of the Lord that rendereth recompence to his
enemies.

Before she travailed, she brought forth;
Before her pain came, she was delivered of a man child.
Who hath heard such a thing?
Who hath seen such things?
Shall the earth be made to bring forth in one day?
Or shall a nation be born at once?
For as soon as Zion travailed, she brought forth her
children.
Shall I bring to the birth,
And not cause to bring forth? saith the Lord.
Shall I cause to bring forth,
And shut the womb? saith thy God.

Rejoice ye with Jerusalem, and be glad with her,
All ye that love her;
Rejoice for joy with her,
All ye that mourn for her;
That ye may suck,
And be satisfied with the breasts of her consolations;
That ye may milk out,
And be delighted with the abundance of her glory.

For thus saith the Lord,
Behold, I will extend peace to her like a river,
And the glory of the Gentiles like a flowing stream.
Then shall ye suck,
Ye shall be borne upon her sides,
And be dandled upon her knees.
As one whom his mother comforteth, so will I comfort
you;
And ye shall be comforted in Jerusalem.
And when ye see this, your heart shall rejoice,
And your bones shall flourish like an herb.

And the hand of the Lord shall be known toward his
servants,
And his indignation toward his enemies.

For, behold, the Lord will come with fire,
And with his chariots like a whirlwind,
To render his anger with fury,
And his rebuke with flames of fire.
For by fire and by his sword
Will the Lord plead with all flesh;
And the slain of the Lord shall be many.
They that sanctify themselves,
And purify themselves in the gardens
Behind one tree in the midst,
Eating swine's flesh, and the abomination, and the mouse,
Shall be consumed together, saith the Lord.
For I know their works and their thoughts.

It shall come, that I will gather all nations and tongues;
And they shall come, and see my glory.
And I will set a sign among them,
And I will send those that escape of them unto the
nations,
To Tarshish, Pul, and Lud, that draw the bow,
To Tubal, and Javan, to the isles afar off,
That have not heard my fame,
Neither have seen my glory;
And they shall declare my glory among the Gentiles.
And they shall bring all your brethren
For an offering unto the Lord out of all nations,
Upon horses, and in chariots, and in litters,
And upon mules, and upon swift beasts,
To my holy mountain Jerusalem, saith the Lord,
As the children of Israel bring an offering
In a clean vessel into the house of the Lord.
And I will also take of them for priests and for Levites,
Saith the Lord.

For as the new heavens and the new earth,
Which I will make,
Shall remain before me, saith the Lord,
So shall your seed and your name remain.
And it shall come to pass,
That from one new moon to another,
And from one sabbath to another,
Shall all flesh come to worship before me,
Saith the Lord.

And they shall go forth and look upon the carcasses of
the men
That have transgressed against me;
For their worm shall not die,
Neither shall their fire be quenched;
And they shall be an abhorring unto all flesh.

The Judgment of Babylon*(Jeremiah L and LI. 1-58)*

50 The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

Declare ye among the nations, and publish, and set up a standard; publish, and conceal not. Say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein. They shall remove, they shall depart, both man and beast.

In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

My people hath been lost sheep. Their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them. And their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers.

Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as of a mighty expert man; none shall return in vain.

And Chaldea shall be a spoil; all that spoil her shall be satisfied, saith the Lord. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are

grown fat as the heifer at grass, and bellow as bulls; your mother shall be sore confounded; she that bare you shall be ashamed; behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

Put yourselves in array against Babylon round about;
All ye that bend the bow,
Shoot at her, spare no arrows;
For she hath sinned against the Lord.

Shout against her round about;
She hath given her hand;
Her foundations are fallen,
Her walls are thrown down:
For it is the vengeance of the Lord.
Take vengeance upon her;
As she hath done, do unto her.

Cut off the sower from Babylon,
And him that handleth the sickle in the time of harvest.
For fear of the oppressing sword
They shall turn every one to his people,
And they shall flee every one to his own land.

Israel is a scattered sheep; the lions have driven him away. First the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there

shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve.

Go up against the land of Merathaim,
Even against it, and against the inhabitants of Pekod.
Waste and utterly destroy after them, saith the Lord,
And do according to all that I have commanded thee.

A sound of battle is in the land,
And of great destruction.

How is the hammer of the whole earth
Cut asunder and broken!
How is Babylon become a desolation
Among the nations!

I have laid a snare for thee,
And thou art also taken, O Babylon,
And thou wast not aware;
Thou art found, and also caught,
Because thou hast striven against the Lord.
The Lord hath opened his armoury,
And hath brought forth the weapons of his indignation.
For this is the work of the Lord God of hosts
In the land of the Chaldeans.

Come against her from the utmost border,
Open her storehouses;
Cast her up as heaps, and destroy her utterly;
Let nothing of her be left.
Slay all her bullocks;
Let them go down to the slaughter.
Woe unto them! For their day is come,
The time of their visitation.

The voice of them that flee and escape
Out of the land of Babylon,
To declare in Zion the vengeance of the Lord our God,
The vengeance of his temple.

Call together the archers against Babylon,
All ye that bend the bow,
Camp against it round about;
Let none thereof escape.
Recompense her according to her work;
According to all that she hath done, do unto her.
For she hath been proud against the Lord,
Against the Holy One of Israel.
Therefore shall her young men fall in the streets,
And all her men of war shall be cut off in that day,
Saith the Lord.

Behold, I am against thee, O thou most proud,
Saith the Lord God of hosts.
For thy day is come,
The time that I will visit thee.
And the most proud shall stumble and fall,
And none shall raise him up;
And I will kindle a fire in his cities,
And it shall devour all round about him.

Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is his name. He shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars; and they shall dote. A sword is upon her mighty men; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women. A sword is upon her treasures; and they shall be robbed. A drought is upon her waters; and they shall be dried up; for it is the land of graven images, and they are mad upon their idols.

Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel, and will not shew mercy; their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. The king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, and pangs as of a woman in travail. Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her. And who is a chosen man, that I may appoint over her? For who is like me? And who will appoint me the time? And who is that shepherd that will stand before me?

Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans. Surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

51 Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto Babylon fanners, that shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine; and spare ye not her young men; destroy ye utterly

all her host. Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel.

Flee out of the midst of Babylon,
And deliver every man his soul;
Be not cut off in her iniquity;
For this is the time of the Lord's vengeance;
He will render unto her a recompence.

Babylon hath been a golden cup in the Lord's hand,
That made all the earth drunken;
The nations have drunken of her wine;
Therefore the nations are mad.

Babylon is suddenly fallen and destroyed.
Howl for her;
Take balm for her pain,
If so be she may be healed.
We would have healed Babylon, but she is not healed;
Forsake her, and let us go every one into his own country;
For her judgment reacheth unto heaven,
And is lifted up even to the skies.

The Lord hath brought forth our righteousness.
Come, and let us declare in Zion
The work of the Lord our God.

Make bright the arrows; gather the shields.
The Lord hath raised up the spirit of the kings of the
Medes.
For his device is against Babylon, to destroy it;
Because it is the vengeance of the Lord,
The vengeance of his temple.

Set up the standard upon the walls of Babylon,
Make the watch strong, set up the watchmen,

Prepare the ambushes.

For the Lord hath both devised and done

That which he spake against the inhabitants of Babylon.

O thou that dwellest upon many waters, abundant in treasures,

Thine end is come,

And the measure of thy covetousness.

The Lord of hosts hath sworn by himself, saying,

Surely I will fill thee with men, as with caterpillars;

And they shall lift up a shout against thee.

He hath made the earth by his power,

He hath established the world by his wisdom,

And hath stretched out the heaven by his understanding.

When he uttereth his voice,

There is a multitude of waters in the heavens;

And he causeth the vapours to ascend from the ends of the earth.

He maketh lightnings with rain,

And bringeth forth the wind out of his treasures.

Every man is brutish by his knowledge;

Every founder is confounded by the graven image;

For his molten image is falsehood,

And there is no breath in them.

They are vanity, the work of errors;

In the time of their visitation they shall perish.

The portion of Jacob is not like them;

For he is the former of all things;

And Israel is the rod of his inheritance;

The Lord of hosts is his name.

Thou art my battle axe and weapons of war;

For with thee will I break in pieces the nations,

And with thee will I destroy kingdoms;

And with thee will I break in pieces the horse and his rider;

And with thee will I break in pieces the chariot and his rider;

With thee also will I break in pieces man and woman;
And with thee will I break in pieces old and young;
And with thee will I break in pieces the young man and the maid;

I will also break in pieces with thee the shepherd and his flock;

And with thee will I break in pieces the husbandman and his yoke of oxen;

And with thee will I break in pieces captains and rulers.

And I will render unto Babylon

And to all the inhabitants of Chaldea

All their evil that they have done in Zion in your sight,
Saith the Lord.

Behold, I am against thee, O destroying mountain,
Saith the Lord, which destroyest all the earth.

And I will stretch out mine hand upon thee,
And roll thee down from the rocks,
And will make thee a burnt mountain.

And they shall not take of thee a stone for a corner,
Nor a stone for foundations;
But thou shalt be desolate for ever,
Saith the Lord.

Set ye up a standard in the land,
Blow the trumpet among the nations,
Prepare the nations against her,
Call together against her the kingdoms of Ararat, Minni,
and Ashchenaz;
Appoint a captain against her;
Cause the horses to come up as the rough caterpillars.

Prepare against her the nations with the kings of the
Medes,

The captains thereof, and all the rulers thereof,
And all the land of his dominion.

And the land shall tremble and sorrow;
For every purpose of the Lord shall be performed against
Babylon,
To make the land of Babylon a desolation without an
inhabitant.

The mighty men of Babylon have forborne to fight,
They have remained in their holds.
Their might hath failed;
They became as women.
They have burned her dwellingplaces;
Her bars are broken.

One post shall run to meet another,
And one messenger to meet another,
To shew the king of Babylon
That his city is taken at one end,
And that the passages are stopped,
And the reeds they have burned with fire,
And the men of war are affrighted.

For thus saith the Lord of hosts, the God of Israel:
The daughter of Babylon is like a threshingfloor,
It is time to thresh her;
Yet a little while, and the time of her harvest shall come.

Nebuchadrezzar the king of Babylon hath devoured me,
He hath crushed me,
He hath made me an empty vessel,
He hath swallowed me up like a dragon,
He hath filled his belly with my delicacies,
He hath cast me out.

The violence done to me and to my flesh be upon Babylon,
Shall the inhabitant of Zion say;

And my blood upon the inhabitants of Chaldea,
Shall Jerusalem say.

Therefore thus saith the Lord:

Behold, I will plead thy cause,
And take vengeance for thee;
And I will dry up her sea,
And make her springs dry.

And Babylon shall become heaps,
A dwellingplace for dragons,
An astonishment, and a hissing,
Without an inhabitant.

They shall roar together like lions;
They shall yell as lions' whelps.

In their heat I will make their feasts,
And I will make them drunken,
That they may rejoice,
And sleep a perpetual sleep, and not wake,
Saith the Lord.

I will bring them down like lambs to the slaughter,
Like rams with he goats.

How is Sheshach taken!

And how is the praise of the whole earth surprised!
How is Babylon become an astonishment among the
nations!

The sea is come up upon Babylon;
She is covered with the multitude of the waves thereof.
Her cities are a desolation,
A dry land, and a wilderness,
A land wherein no man dwelleth,
Neither doth any son of man pass thereby.

And I will punish Bel in Babylon,
And I will bring forth out of his mouth

That which he hath swallowed up;
And the nations shall not flow together any more unto
him;
Yea, the wall of Babylon shall fall.

My people, go ye out of the midst of her and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for Babylon; for the spoilers shall come unto her from the north, saith the Lord. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Ye that have escaped the sword, go away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind. We are confounded, because we have heard reproach; shame hath covered our faces; for strangers are come into the sanctuaries of the Lord's house.

Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images; and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord.

A sound of a cry cometh from Babylon,
And great destruction from the land of the Chaldeans:
Because the Lord hath spoiled Babylon,
And destroyed out of her the great voice;
When her waves do roar like great waters,
A noise of their voice is uttered;
Because the spoiler is come upon her, even upon Babylon,

And her mighty men are taken;
Every one of their bows is broken;
For the Lord God of recompences shall surely requite.

And I will make drunk her princes, and her wise men,
Her captains, and her rulers, and her mighty men;
And they shall sleep a perpetual sleep, and not wake,
Saith the King, whose name is the Lord of hosts.

Thus saith the Lord of hosts:
The broad walls of Babylon shall be utterly broken,
And her high gates shall be burned with fire;
And the people shall labour in vain,
And the folk in the fire,
And they shall be weary.

THE OLD TESTAMENT
PART II—PROSE

LEGENDARY AND HISTORICAL NARRATIVE

THE HISTORICAL BOOKS OF THE OLD TESTAMENT

The historical books of the Old Testament fall into two divisions: (1) Genesis to Second Kings, including Ruth, comprising the period from the creation to B. C. 562; (2) First and Second Chronicles, Ezra and Nehemiah, comprising the period from the creation to B. C. 432. "Though differing from each other materially in scope and manner of treatment, these two series are nevertheless both constructed upon a similar plan; no entire book in either series consists of a single, original work; but older writings, or sources, have been combined by a compiler in such a manner that the points of juncture are often plainly discernible, and the sources are in consequence capable of being separated from one another. The authors of the Hebrew historical books—except the shortest, as Ruth and Esther—do not, as a modern historian would do, rewrite the matter in their own language; they excerpt from the sources at their disposal such passages as are suitable to their purpose, and incorporate them in their work, sometimes adding matter of their own, but often (as it seems) introducing only such modifications of form as are necessary for the purpose of fitting them together, or accommodating them to their plan. The Hebrew historiographer, as we know him, is essentially a compiler or arranger of pre-existing documents, he is not himself an original author."¹

Contents of the Books. **Genesis**, the first volume into which the material of the Pentateuch was divided for the sake of convenience, tells of the Creation of the world and of man, the Fall, Cain and Abel, the Flood, the Tower of Babel, Abraham and Isaac, Jacob and Esau, and the life of Joseph in Egypt. **Exodus**, the second volume, tells of the multiplication of the descendants of Jacob in Egypt, the Oppression, the birth and early years of Moses, the Ten Plagues, the Departure from Egypt, the Passage of the Red Sea, the March to Sinai, the Giving of the Law,

¹ Driver, *An Introduction to the Literature of the Old Testament*, pp. 4, 5

the Golden Calf, and the Construction and Erection of the Tabernacle. **Leviticus**, the third volume, tells of the Ritual of the five principal offerings, the establishment of the Priesthood of Aaron and his sons, Laws relating to Uncleanliness and Purification and Laws relating to Social Morality and to the priesthood and sacrifice. **Numbers** the fourth volume, relates the Laws and Regulations given at Sinai in regard to the Levites, the traditions of the Wilderness Period, and the experience of the Hebrew tribes in their wanderings from Kadesh to the Plains of Moab. **Deuteronomy**, the fifth volume, contains several addresses professedly delivered by Moses to the Israelites in the land of Moab on the eve of their entrance into Palestine, the Book of the Law, a declaration of the blessings which will follow obedience to the Law, two poems—The Song of Moses and the Blessing of Moses—and an account of the death of Moses.

Joshua, a book so closely connected with the Pentateuch as to justify its being added to this material to form a six-volume collection called the Hexateuch, relates events in the history of Israel from the death of Moses to the death of Joshua himself. These events comprise the Conquest of Canaan, including the Siege and Destruction of Jericho, and the Division of the Land. **Judges** continues the history of Israel from the death of Joshua to the days of Samuel, and comprises the well-known stories of Gideon, Jephthah and his Daughter, Deborah and Barak (including the Song of Deborah), Jotham (including his Parable), and Samson.

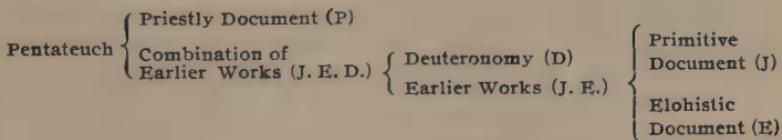
The Book of **Samuel**, Part I and Part II, relates the early life and judgeship of Samuel, the establishment of the monarchy, and the reigns of Saul and David, including the Song of Hannah, the stories of David's curing Saul of the evil spirit, David and Goliath, and Saul and the Witch of Endor, David's Lament for Jonathan, and Nathan's rebuke of David. The Book of **Kings**, Part I and Part II, relates the Death of David; the Reign of Solomon, including the building of the Temple and the visit of the Queen of Sheba; the Reigns of the succeeding Kings, including the Lives of Elijah and Elisha, the Usurpation of Athaliah, the Story of Naboth's Vineyard, the Fall of Samaria and the Destruction of Jerusalem.

The Book of **Chronicles**, Part I and Part II, and the Books of **Ezra**, and **Nehemiah** comprise a second series of histories, duplicating for the most part the earlier historical documents—Genesis to Kings. These books treat the period from Adam to the second visit of Nehemiah to Jerusalem, B. C. 432. The author or authors of these writings are concerned with giving a history of Judah, with special reference to the insti-

tutions connected with the Temple, under the Monarchy and after the restoration.

The Pentateuch. The five books of the Bible which are known as the Pentateuch, and sometimes as the "Law of Moses" or the "Book of the Law of Moses," were regarded as a unit, as a collection of writings in which Moses had recorded the laws which Jewish people must obey if they wished to serve Jehovah rightly. "The Pentateuch is Mosaic as the final product of a process which owed its first impulse, its direction and character to Moses."¹

These books were written at different times by different writers. They represented to the Jews authoritative laws. The editors of the Pentateuch, as we now substantially have it, strove to retain the actual words of the works of their predecessors. These works, four in number, are known as the Primitive Document² (denoted by the symbol J, and otherwise known as the Jehovistic or Yahwistic Document from the use in Genesis of the word *Jehovah* or *Yahweh*); the Elohistic Document (denoted by the symbol E, and so called from the use of the name *Elohim* for God instead of *Yahweh*); Deuteronomy (denoted by D, and constituting the original law book of Josiah); and the Priestly Document (denoted by the Symbol P, and written after the Exile B. C. 586 by a man who was interested in the laws and precedents of Israel and the circumstances under which they were instituted).³ The Pentateuch is a compilation from these earlier sources. Joshua may have been combined originally with the five books of the so-called Pentateuch, forming what is known as the Hexateuch, and afterwards separated from them, just as the Pentateuch which was originally one document has been divided into the five books as we now have them. The following diagram, which shows the general order of development of the material of the Pentateuch, illustrates the composite nature of many of the books of the Bible.



¹ Bennett, *A Biblical Introduction*, p. 59

² *The New Century Bible: Genesis*, p. 10

³ Bennett, *A Biblical Introduction*, p. 54

The two collections of laws, customs, and traditions—the Primitive Document and the Elohistic Document—were made, the one in Judah, the other in Northern Israel, between about B. C. 960 to B. C. 721. About B. C. 700 or a little later, an editor combined current editions of these two documents. A new work, dealing chiefly with laws and customs, was also compiled in Judah at the same time; it is the book known as Deuteronomic Material and constituting the bulk of our Deuteronomy. These three works were combined at some time during the Exile to form what may be called the Threefold Document (J. E. D.). After the Exile, a new work on the history and the Laws, known as the Priestly Document, was compiled at Babylon. The combination of all of these works resulted in our Pentateuch, or, if it included Joshua, the Hexateuch.

The Creation of the World

(*Genesis I and II*)

1 In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God

saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the

sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

2 Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God planted a garden eastward in Eden;

and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good; there is bedellium and the onyx stone. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And

they were both naked, the man and his wife, and were not ashamed.

The Fall of Man

(*Genesis III*)

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it; neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

And the Lord God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the Lord God said unto the woman, What is this that thou hast done?

And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living.

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was

taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Cain and Abel

(*Genesis IV*)

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the Lord said unto Cain, Where is Abel thy brother?

And he said, I know not. Am I my brother's keeper?

And He said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch. And he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabel; he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal; he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructer of every artificer in brass and iron; and the sister of Tubalcain was Naamah.

And Lamech said unto his wives,

Adah and Zillah, Hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man to my wounding,
And a young man to my hurt.
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

And Adam knew his wife again; and she bare a son, and called his name Seth. For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to

Seth, to him also there was born a son; and he called his name Enos. Then began men to call upon the name of the Lord.

The Flood

(*Genesis VI - IX*)

6 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

These are the generations of Noah. Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

7 And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I

destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him. And the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon

the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth. And Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

8 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made; and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more. And it came to pass in the six hundredth and first year, in the first

month, the first day of the month, the waters were dried up from off the earth. And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him; every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

9 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man

shall his blood be shed; for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. These are the three sons of Noah; and of them was the whole earth overspread.

And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward,

and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years; and he died.

The Confusion of Tongues

(*Genesis XI. 1-9*)

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth. And they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.

Abraham and Isaac*(Genesis XXII. 1-13)*

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham.

And he said, Behold, here I am.

And God said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father.

And he said, Here am I, my son.

And Isaac said, Behold the fire and the wood; but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering.

So they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham.

And he said, Here am I.

And the angel said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked and behold behind him a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Jacob's Deception of Isaac

(*Genesis XXVII. 1-40*)

And it came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son.

And he said unto him, Behold, here am I.

And he said, Behold now, I am old; I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man; my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me and not a blessing.

And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them.

And he went, and fetched, and brought them to his mother; and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father.

And he said, Here am I; who art thou, my son?

And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

And Isaac said unto his son, How is it that thou hast found it so quickly, my son?

And he said, Because the Lord thy God brought it to me.

And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

And Jacob went near unto Isaac his father. And Isaac felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

And he said, Art thou my very son Esau?

And he said, I am.

And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee.

And he brought it near to him, and he did eat; and he brought him wine, and he drank.

And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him. And Isaac smelted the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

And Isaac his father said unto him, Who art thou?

And he said, I am thy son, thy firstborn Esau.

And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed.

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

And he said, Thy brother came with subtilty, and hath taken away thy blessing.

And he said, Is not he rightly named Jacob? For he hath supplanted me these two times: he took away my birthright¹; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

¹ Jacob bought Esau's birthright for a mess of pottage. Genesis XXV, 29-34

And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him. And what shall I do now unto thee, my son?

And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Jacob's Journey

(*Genesis XXVII. 41-46 and XXVIII*)

27 And Esau hated Jacob because of the blessing wherewith his father blessed him. And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him. Then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

28 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

And Isaac sent away Jacob. And he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; and that Jacob obeyed his father and his mother, and was gone to Padan-aram; and Esau seeing that the daughters of Canaan pleased not Isaac his father; then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north,

and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

Joseph and His Brethren

(*Genesis XXXVII, XXXIX - L, omitting XLVI. 8-25*)

37 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren. And his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field. And the man asked him, saying, What seekest thou? And he said, I seek my brethren; tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit,

and we will say some evil beast hath devoured him; and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit; and the pit was empty, there was no water in it.

And they sat down to eat bread. And they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And the Ishmaelites brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father, and said, This have we found; know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For

I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard.

* * * * *

39 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand. There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife. How then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his gar-

ment, saying, Lie with me. And he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until her lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me; and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with Joseph and that which he did, the Lord made it to prosper.

40 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard

charged Joseph with them, and he served them. And they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

And they said unto him, We have dreamed a dream, and there is no interpreter of it.

And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me. And in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it: The three branches are three days. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head. And in the

uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

And Joseph answered and said, This is the interpretation thereof: The three baskets are three days. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants. And he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

41 And it came to pass at the end of two full years, that Pharaoh dreamed. And, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time. And, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof. And Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do

remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. And he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river. And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow. And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness. And the lean and the ill favoured kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good. And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them. And the thin ears devoured the seven good ears. And I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one; God hath shewed Pharaoh what he is about to do.

The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh; what God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had. And they

cried before him, Bow the knee. And he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities; the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons, before the years of famine came; which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: for God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: for God has caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said. And the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

42 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt. Get you down thither, and buy for us from thence that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan.

And Joseph was the governor over the land, and he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them. And he said unto them, Whence come ye?

And they said, From the land of Canaan to buy food.

And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land ye are come.

And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies. Hereby ye shall be proved. By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that

your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses; but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way. And thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack. And their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies. We be twelve brethren, sons of our father; one is not, and the youngest is this day with

our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone; and bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men. So will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, Me have ye bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him thee again.

And he said, My son shall not go down with you; for his brother is dead, and he is left alone. If mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

43 And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food. But if thou wilt not send him, we will not go down. For the man said unto us, Ye shall not see my face, except your brother be with you.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

And they said, The man asked us straitly of our state, and of our kindred; saying, Is your father yet alive? Have ye another brother? And we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, and set him before thee, then let me bear the blame for ever; for except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this: Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds; and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house. And they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed

with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food. And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand. And other money have we brought down in our hands to buy food; we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks. I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birth-

right, and the youngest according to his youth. And the men marvelled one at another. And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

44 And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan. How then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest. And the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there; and they fell before him on the ground.

And Joseph said unto them, What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?

And Judah said, What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants. Behold, we are my lord's servants, both we, and he also with whom the cup is found.

And he said, God forbid that I should do so. But the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father; for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down. If our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since. And if ye take this also from me, and mischief befall him, ye

shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us, seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die. And thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? Lest peradventure I see the evil that shall come on my father.

45 Then Joseph could not refrain himself before all them that stood by him. And he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud. And the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph. Doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down unto me, tarry

not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them. And after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.

And the children of Israel did so. And Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provisions for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed. And he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land

of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die.

46 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob.

And he said, Here am I.

And he said, I am God, the God of thy father. Fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him; his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

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All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six. And the sons of Joseph, which were born him in Egypt, were two souls. All the souls of the house of Jacob, which came into Egypt, were threescore and ten.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers; that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

47 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh.

And Pharaoh said unto his brethren, What is your occupation?

And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou

knowest any men of activity among them, then make them rulers over my cattle.

And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh.

And Pharaoh said unto Jacob, How old art thou?

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread; for why should we die in thy presence? For the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands. Wherefore

shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them. So the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh. Lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives. Let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was a hundred forty and seven years.

And the time drew nigh that Israel must die. And he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace.

And he said, I will do as thou hast said.

And Israel said, Swear unto me.

And he sware unto him.

And Israel bowed himself upon the bed's head.

48 And it came to pass after these things, that one told Joseph, Behold, thy father is sick. And Joseph took with him his two sons, Manasseh and Ephraim.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath. And I buried her there in the way of Ephrath; the same is Beth-lehem.

And Israel beheld Joseph's sons, and said, Who are these?

And Joseph said unto his father, They are my sons, whom God hath given me in this place.

And he said, Bring them, I pray thee, unto me, and I will bless them.

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's

left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head.

And his father refused, and said, I know it, my son, I know it. He also shall become a people, and he also shall be great; but truly, his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

49 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob,
And hearken unto Israel your father.

Reuben, thou art my firstborn,

My might, and the beginning of my strength,

The excellency of dignity, and the excellency of power:

Unstable as water, thou shalt not excel;

Because thou wentest up to thy father's bed;

Then defiledst thou it: he went up to my couch.

Simeon and Levi are brethren;

Instruments of cruelty are in their habitations.

O my soul, come not thou into their secret;

Unto their assembly, mine honour, be not thou united:

For in their anger they slew a man,

And in their selfwill they digged down a wall.

Cursed be their anger, for it was fierce;

And their wrath, for it was cruel.

I will divide them in Jacob,

And scatter them in Israel.

Judah, thou art he whom thy brethren shall praise;

Thy hand shall be in the neck of thine enemies;

Thy father's children shall bow down before thee.

Judah is a lion's whelp;

From the prey, my son, thou art gone up;

He stooped down, he couched as a lion,

And as an old lion; who shall rouse him up?

The sceptre shall not depart from Judah,

Nor a lawgiver from between his feet,

Until Shiloh come;

And unto him shall the gathering of the people be.

Binding his foal unto the vine,

And his ass's colt unto the choice vine;

He washed his garments in wine,

And his clothes in the blood of grapes;

His eyes shall be red with wine,

And his teeth white with milk.

Zebulun shall dwell at the haven of the sea;

And he shall be for an haven of ships;
And his border shall be unto Zidon.

Issachar is a strong ass
Couching down between two burdens.
And he saw that rest was good,
And the land that it was pleasant;
And bowed his shoulder to bear,
And became a servant unto tribute.

Dan shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent by the way,
An adder in the path,
That biteth the horse heels,
So that his rider shall fall backward.

(I have waited for thy salvation, O Lord.)

Gad, a troop shall overcome him;
But he shall overcome at the last.

Out of Asher his bread shall be fat,
And he shall yield royal dainties.

Naphtali is a hind let loose;
He giveth goodly words.

Joseph is a fruitful bough,
Even a fruitful bough by a well;
Whose branches run over the wall.
The archers have sorely grieved him,
And shot at him, and hated him;
But his bow abode in strength,
And the arms of his hands were made strong
By the hands of the mighty God of Jacob;
(From thence is the shepherd, the stone of Israel:)
Even by the God of thy father, who shall help thee

And by the Almighty, who shall bless thee
With blessings of heaven above,
Blessings of the deep that lieth under,
Blessings of the breast, and of the womb.
The blessings of thy father have prevailed
Above the blessings of my progenitors
Unto the utmost bound of the everlasting hills;
They shall be on the head of Joseph,
And on the crown of the head of him
That was separate from his brethren.

Benjamin shall ravin as a wolf;
In the morning he shall devour the prey,
And at night he shall divide the spoil.

All these are the twelve tribes of Israel; and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

50 And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father. And the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him threescore and ten days.

And when the days of his mourning were past, Joseph

spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die. In my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the threshingfloor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians. Wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and

their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face. And they said, Behold, we be thy servants.

And Joseph said unto them, Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house; and Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt.

The Bondage of the Israelites in Egypt*(Exodus I. 7-14)*

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Moses Adopted by Pharaoh's Daughter*(Exodus II. 1-10)*

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son. And when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with

slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

The Plagues

(*Exodus VII-XI and XII. 1-30*)

7 And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great

judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

And Moses and Aaron did as the Lord commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded. And Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers. Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents. But Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them, as the Lord had said.

And the Lord said unto Moses, Pharaoh's heart is hardened; he refuseth to let the people go. Get thee unto Pharaoh in the morning (lo, he goeth out unto the water), and thou shalt stand by the river's brink, against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness, and, behold, hitherto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord. Behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds,

and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

And Moses and Aaron did so, as the Lord commanded. And he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants. And all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments. And Pharaoh's heart was hardened; neither did he hearken unto them, as the Lord had said. And Pharaoh turned and went into his house; neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the Lord had smitten the river.

8 And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs. And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

And Aaron stretched out his hand over the waters of Egypt. And the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.

And Moses said unto Pharaoh, Glory over me. When shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?

And Pharaoh said, Tomorrow. And Moses said, Be it according to thy word; that thou mayest know that there is none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

And Moses and Aaron went out from Pharaoh. And Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as the Lord had said.

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

And they did so. For Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not. So there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God. And Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had said.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh (lo, he cometh forth to the water) and say unto him, Thus saith the Lord, Let my people

go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be. And the Lord did so. And there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God. Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.

And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away. Entreat for me.

And Moses said, Behold, I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow. But let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

9 Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel. And the Lord appointed a set time, saying, To morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died. But of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, as the Lord had spoken unto Moses.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the

earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou will not let them go? Behold, to morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses; and he that regarded not the word of the Lord left his servants and his cattle in the field.

And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

And Moses stretched forth his rod toward heaven. And the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

And Moses said unto him, As soon as I am gone out of the

city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God. And the flax and the barley was smitten; for the barley was in the ear, and the flax was bolled. But the wheat and the rye were not smitten; for they were not grown up.

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened; neither would he let the children of Israel go, as the Lord had spoken by Moses.

10 And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him; and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast. And they shall cover the face of the earth, that one cannot be able to see the earth; and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, How long shall

this man be a snare unto us? Let the men go, that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed?

And Moses and Aaron were brought again unto Pharaoh. And he said unto them, Go, serve the Lord your God. But who are they that shall go?

And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord.

And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones. Look to it; for evil is before you. Not so; go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

And Moses stretched forth his rod over the land of Egypt. And the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt. Very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left. And there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste. And he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this

once, and entreat the Lord your God, that he may take away from me this death only.

And he went out from Pharaoh, and entreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

And Moses stretched forth his hand toward heaven. And there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days. But all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the Lord. Only let your flocks and your herds be stayed. Let your little ones also go with you.

And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.

But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.

And Moses said, Thou hast spoken well. I will see thy face again no more.

11 And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt. Afterwards he will let you go hence. When he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the

people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt. And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee. And after that I will go out. And he went out from Pharaoh in a great anger.

And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

And Moses and Aaron did all these wonders before Pharaoh. And the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

12 And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according

to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. Ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am the Lord. And the blood shall be to you for a token upon the houses where ye are. And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses. For whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame

day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever.

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians. And when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that you shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

And the people bowed the head and worshipped.

And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive

that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians. And there was a great cry in Egypt; for there was not a house where there was not one dead.

The Israelites Go Out of Egypt

(*Exodus XII. 31-42 and XIV. 5-31*)

12 And Pharaoh called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste. For they said, We be all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the

Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

* * * * *

14 And it was told the king of Egypt that the people fled. And the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel. And the children of Israel went out with a high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them. And they were sore afraid; and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today; for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go

forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. And the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them. And I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the Angel of God, which went before the camp of Israel, removed and went behind them. And the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night. And Moses stretched out his hand over the sea. And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily. So that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared. And the Egyptians fled against it. And the Lord overthrew the

Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians. And the people feared the Lord, and believed the Lord, and his servant Moses.

Aaron and the Golden Calf

(*Exodus XXXII*)

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf. And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them. And I will make of thee a great nation.

And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

And the Lord repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand. The tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery; neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the

camp, that he saw the calf, and the dancing. And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

And Aaron said, Let not the anger of my lord wax hot. Thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf.

And when Moses saw that the people were naked (for Aaron had made them naked unto their shame among their enemies); then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin. And now I will go up unto the Lord. Peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them

gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore, now go, lead the people unto the place of which I have spoken unto thee. Behold, mine Angel shall go before thee. Nevertheless in the day when I visit I will visit their sin upon them.

And the Lord plagued the people, because they made the calf, which Aaron made.

Balaam

(*Numbers XXII - XXIV and XXXI. 7, 8*)

22 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me. Come now, therefore, I pray thee, curse me this people; for they are too mighty for me. Peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

And Balaam said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me.

And the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men are these with thee?

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth. Come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people; for they are blessed.

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the Lord refuseth to give me leave to go with you.

And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me. For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me. Come, therefore, I pray thee, curse me this people.

And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him. Now he was riding

upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand. And the ass turned aside out of the way, and went into the field. And Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall. And he smote her again. And the angel of the Lord went further, and stood in a narrow place, where there was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam. And Balaam's anger was kindled, and he smote the ass with a staff.

And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

And Balaam said unto the ass, Because thou hast mocked me, I would there were a sword in mine hand, for now would I kill thee.

And the ass said unto Balaam, Am I not thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?

And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand. And he bowed down his head, and fell flat on his face.

And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me. And the ass saw me, and turned from me these three times. Unless she had turned from me, surely now also I had slain thee and saved her alive.

And Balaam said unto the angel of the Lord, I have

sinned; for I knew not that thou stoodest in the way against me. Now therefore, if it displease thee, I will get me back again.

And the angel of the Lord said unto Balaam, Go with the men; but only the word that I shall speak unto thee, that thou shalt speak.

So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?

And Balaam said unto Balak, Lo, I am come unto thee. Have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak.

And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

23 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go. Peradventure the Lord will come to meet me; and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam. And Balaam said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said,

Balak the king of Moab hath brought me from Aram,
Out of the mountains of the east, saying,
Come, curse me Jacob,
And come, defy Israel.

How shall I curse, whom God hath not cursed?
Or how shall I defy, whom the Lord hath not defied?

For from the top of the rocks I see him,
And from the hills I behold him.
Lo, the people shall dwell alone,
And shall not be reckoned among the nations.

Who can count the dust of Jacob,
And the number of the fourth part of Israel?

Let me die the death of the righteous,
And let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

And Balaam answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them. Thou shalt see but the utmost part of them, and shalt not see them all. And curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the Lord yonder. And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? And he took up his parable, and said,

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor.

God is not a man, that he should lie;
Neither the son of man, that he should repent.
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?

Behold, I have received commandment to bless;
And he hath blessed; and I cannot reverse it.

He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel.
The Lord his God is with him,
And the shout of a king is among them.

God brought them out of Egypt.
He hath as it were the strength of an unicorn.

Surely there is no enchantment against Jacob,
Neither is there any divination against Israel.
According to this time it shall be said of Jacob and of
Israel,
What hath God wrought!

Behold the people shall rise up as a great lion,
And lift up himself as a young lion.
He shall not lie down until he eat of the prey,
And drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all,
nor bless them at all.

But Balaam answered and said unto Balak, Told not I
thee, saying, All that the Lord speaketh, that must I do?

And Balak said unto Balaam, Come, I pray thee, I will
bring thee unto another place; peradventure it will please
God that thou mayest curse me them from thence. And
Balak brought Balaam unto the top of Peor, that looketh
toward Jeshimon. And Balaam said unto Balak, Build me

here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

24 And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said,

Balaam the son of Beor hath said,
And the man whose eyes are open hath said;
He hath said, which heard the words of God,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open:

How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As the valleys are they spread forth,
As gardens by the river's side,
As the trees of lign aloes which the Lord hath planted,
And as cedar trees beside the waters.

He shall pour the water out of his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.

God brought him forth out of Egypt.
He hath as it were the strength of an unicorn.
He shall eat up the nations his enemies,
And shall break their bones,
And pierce them through with his arrows.

He couched, he lay down as a lion, and as a great lion.
Who shall stir him up?

Blessed is he that blesseth thee,
And cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together. And Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place. I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? And now, behold, I go unto my people. Come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said,

Balaam the son of Beor hath said,

And the man whose eyes are open hath said,
He hath said, which heard the words of God,
And knew the knowledge of the most high,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open:

I shall see him, but not now;
I shall behold him, but not nigh.

There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel,
And shall smite the corners of Moab,
And destroy all the children of Sheth.

And Edom shall be a possession,
Seir also shall be a possession for his enemies;
And Israel shall do valiantly.

Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.

And when he looked on Amalek, he took up his parable, and said,

Amalek was the first of the nations;
But his latter end shall be that he perish for ever.

And he looked on the Kenites, and took up his parable, and said,

Strong is thy dwelling place,
And thou puttest thy nest in a rock.

Nevertheless the Kenite shall be wasted,
Until Asshur shall carry thee away captive.

And he took up his parable, and said,

Alas, who shall live when God doeth this!

And ships shall come from the coast of Chittim,
And shall afflict Asshur, and shall afflict Eber,
And he also shall perish for ever.

And Balaam rose up, and went and returned to his place.
And Balak also went his way.

* * * * *

31 And the Israelites warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian. Balaam also the son of Beor they slew with the sword.

The Siege of Jericho

(*Joshua VI. 1-20*)

Now Jericho was straitly shut up because of the children of Israel; none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the Lord compassed the city,

going about it once. And they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets; and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp. So they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times; only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

And the city shall be accursed, even it, and all that are therein, to the Lord; only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord; they shall come into the treasury of the Lord.

So the people shouted when the priests blew with the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Jephthah's Rash Vow*(Judges XI. 29-39)*

Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances. And she was his only child. Beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! Thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back.

And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains and bewail my virginity, I and my fellows.

And he said, Go. And he sent her away for two months. And she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed.

Samson

(*Judges XIV - XVI*)

14 And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines. Now therefore get her for me to wife.

Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?

And Samson said unto his father, Get her for me; for she pleaseth me well.

But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines; for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath. And, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand. But he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcass of the lion; and, behold, there was a

swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat. But he told not them that he had taken the honey out of the carcass of the lion.

So his father went down unto the woman. And Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him.

And Samson said unto them, I will now put forth a riddle unto you. If ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments. But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments.

And they said unto him, Put forth thy riddle, that we may hear it.

And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness.

And they could not in three days expound the riddle.

And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire. Have ye called us to take that we have? Is it not so?

And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not. Thou hast put forth a riddle unto the children of my people, and hast not told it me.

And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

And she wept before him the seven days, while their feast lasted. And it came to pass on the seventh day, that he told her, because she lay sore upon him. And she told the riddle to the children of her people. And the men of the city said

unto him on the seventh day before the sun went down, What is sweeter than honey? And what is stronger than a lion?

And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

15 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore, I gave her to thy companion. Is not her younger sister fairer than she? Take her, I pray thee, instead of her.

And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

Then the Philistines said, Who hath done this?

And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion.

And the Philistines came up, and burnt her and her father with fire.

And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us?

And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us?

And he said unto them, As they did unto me, so have I done unto them.

And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines.

And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand; but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him. And the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave a hollow place that was in the jaw, and there came water thereout. And when he had drunk, his spirit came again, and he revived. Wherefore he

called the name thereof En-hakkore, which is in Lehi unto this day.

And he judged Israel in the days of the Philistines twenty years.

16 Then went Samson to Gaza, and saw there a harlot, and went in unto her. And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.

Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked

me, and told me lies. Now tell me, I pray thee, wherewith thou mightest be bound.

And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies. Tell me wherewith thou mightest be bound?

And he said unto her, If thou weavest the seven locks of my head with the web.

And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that he told her all his heart, and said unto her, There hath not come a razor upon mine head. For I have been a Nazarite unto God from my mother's womb. If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave

off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass. And he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice. For they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god. For they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house. And he made them sport. And they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that

were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father.

And he judged Israel twenty years.

David Before Saul

(*1 Samuel XVI. 14-23*)

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp. And it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him. And he loved him greatly. And he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

And it came to pass, when the evil spirit from God was

upon Saul, that David took a harp, and played with his hand. So Saul was refreshed, and was well, and the evil spirit departed from him.

David and Goliath

(*1 Samuel XVII. 1-11 and 32-58*)

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side and Israel stood on a mountain on the other side; and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.



And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth. And when he rose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear. And this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

And Saul said unto David, Go and the Lord be with thee.

And Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand. And he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth?

And Abner said, As thy soul liveth, O king, I cannot tell.

And the king said, Inquire thou whose son the striping is.

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man?

And David answered, I am the son of thy servant Jesse the Beth-lehemite.

David and Uriah, and Nathan's Parable

(*2 Samuel XI and XII. 1-10*)

11 And it came to pass, after the year was expired, at the time when kings go forth to battle that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house. And from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness. And she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And

Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? Why then didst thou not go down unto thine house?

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields. Shall I then go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him. And he made him drunk. And at even Uriah went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab; and there fell some of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war; and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? Knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth?

Did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? Why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another. Make thy battle more strong against the city, and overthrow it. And encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

12 And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up. And it grew up together with him, and with his children. It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the lamb

fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah. And if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and has taken the wife of Uriah the Hittite to be thy wife.

Saul and the Witch of Endor

(*1 Samuel XXVIII. 7-25*)

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.

And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night. And he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land. Wherefore then layest thou a snare for my life, to cause me to die?

And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice. And the woman spake to Saul, saying, Why hast thou deceived me? For thou art Saul.

And the king said unto her, Be not afraid. For what sawest thou?

And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of?

And she said, An old man cometh up; and he is covered with a mantle.

And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up?

And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams. Therefore I have called thee, that thou mayest make known unto me what I shall do.

Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me. For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David.

Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines. And tomorrow shalt thou and thy sons be with me.

The Lord also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel. And there was no strength in him; for he had eaten no bread all the day, nor all the night.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee, and eat, that thou mayest have strength, when thou goest on thy way.

But he refused, and said, I will not eat.

But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he rose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof. And she brought it before Saul, and before his servants; and they did eat. Then they rose up and went away that night.

Solomon

(*1 Kings IV. 29-34, VIII. 22-53, and X. 1-13*)

4 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol. And his fame was in all nations round about. And he spake three thousand proverbs; and his songs were

a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

* * * * *

8 And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven. And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; who hast kept with thy servant David my father that thou promised him. Thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today; that thine eyes may be opened toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house; then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house; then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them; then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house; then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of all the children of men); that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Moreover concerning a stranger, that is not of thy people

Israel, but cometh out of a far country for thy name's sake (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm) ; when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name; then hear thou in heaven their prayer and their supplication, and maintain their cause.

If they sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name; then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them. For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron; that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that

they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

* * * * *

10 And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones. And when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions. There was not any thing hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it. And, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones. There came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

And the king made of the almug trees pillars for the

house of the Lord, and for the king's house, harps also and psalteries for singers. There came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Elijah

(*1 Kings XVII. 1-16, XVIII. 17-46, and 2 Kings II. 1-12*)

17 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and did according unto the word of the Lord; for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there. Behold, I have commanded a widow woman there to sustain thee.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks. And he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And

as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Fear not; go and do as thou hast said. But make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah. And she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

18 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.

And the people answered him not a word.

Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks. And let them choose one bullock for themselves, and cut it in pieces,

and lay it on wood, and put no fire under. And I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord. And the God that answereth by fire, let him be God.

And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us.

But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud. For he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the Lord. And he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces. And they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.



(2 Kings II. 1-12)

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el.

And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee.

So they went down to Beth-el.

And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day?

And he said, Yea, I know it; hold ye your peace.

And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho.

And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee.

So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day?

And he answered, Yea, I know it; hold ye your peace.

And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan.

And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee.

And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off; and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee?

And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

And he said, Thou hast asked a hard thing. Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof!

Naaman the Leper

(*2 Kings V. 1-27*)

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria. He was also a mighty man in valour, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! For he would recover him of his leprosy.

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel.

And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God. And his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him. And he said, Behold, now I know that there is no God in all the earth, but in

Israel. Now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets. Give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed.

But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep,

and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Athaliah's Usurpation and Death

(*2 Chronicles XXII. 10-12 and XXIII*)

22 But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years. And Athaliah reigned over the land.

23 And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David. This is the thing that ye shall do: A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors; and a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of the Lord. But let none come into the

house of the Lord, save the priests, and they that minister of the Levites; they shall go in, for they are holy; but all the people shall keep the watch of the Lord. And the Levites shall compass the king around about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death; but be ye with the king when he cometh in, and when he goeth out.

So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses. Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's which were in the house of God. And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord. And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king. And all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, treason.

Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges; and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord. So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

Nebuchadnezzar, Belshazzar, and Daniel

NEBUCHADNEZZAR

(Daniel II-IV)

2 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriac, O king, live for ever. Tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour. Therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you. For ye have prepared lying and corrupt words to speak before me, till the time be changed. Therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other

that can shew it before the king, except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. He answered and said to Arioch the king's captain, Why is the decree so hasty from the king?

Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said,

Blessed be the name of God for ever and ever.
For wisdom and might are his;
And he changeth the times and the seasons;
He removeth kings, and setteth up kings;
He giveth wisdom unto the wise,
And knowledge to them that know understanding;
He revealeth the deep and secret things;
He knoweth what is in the darkness,
And the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon. He went and said thus unto him: Destroy not the wise men of Babylon. Bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these. As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no

place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter. And the dream is certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered

unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon. But Daniel sat in the gate of the king.

3 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits. He set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into a burning fiery furnace.

Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou,

O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego. These men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego? Do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace. And who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego. Therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and

Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound in the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

4 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers. And I told the dream before them. But they did not make known unto me the interpretation thereof.

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods. And before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his

branches, shake off his leaves, and scatter his fruit. Let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation. But thou art able; for the spirit of the holy gods is in thee.

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him.

The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.

Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong. For thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender

grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him.

This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken. The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar. And he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned

unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing. And he doeth according to his will in the army of heaven, and among the inhabitants of the earth. And none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

BELSHAZZAR

(*Daniel V*)

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace. And the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen, by reason of the words of the king and his lords, came into the banquet house. And the queen spake and said, O king, live for ever. Let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me,

me the interpretation thereof; but they could not shew the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts. Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. And for the majesty that he gave him, all people, nations, and languages trembled and feared before him. Whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses. They fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing:

MENE—God hath numbered thy kingdom, and finished it.

TEKEL—Thou art weighed in the balances, and art found wanting.

PERES—Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

DANIEL IN THE DEN OF LIONS

(*Daniel VI, omitting 24-28*)

It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and over these three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?

The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and

cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel. And the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den.

So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

THE SHORT STORY

The Book of Ruth

Whatever may have been the purpose of the author or the significance of the story to the Jews for whom it was written, the Book of Ruth appeals to the modern reader as a beautiful idyll of love and domestic happiness. Like so many other books of the Bible, the material on which the story is based is drawn from old Hebrew traditions by a writer of a later age to instruct his contemporaries. The author is unknown, as is likewise the time of composition; and the purpose of the book is not clear. Scholars cannot agree as to whether it was written shortly before the exile, or during the exile, or after it; though the fifth century is the generally accepted time of composition. It may have been written to throw light on the genealogy of David, or to uphold the sanctity of the practice of marriage with an alien race, or to illustrate the ancient Hebrew custom according to which it was the duty of the nearest male relative to marry the widow of a man who had died without male children.

But all of these possibilities lose their interest in the bright light of its splendid literary value. It may be regarded as the fairest flower of Bible writing. If art here is not conscious, it represents surely the nearest approach to perfection in the pure intuitive processes which make for beauty of form and strength of emotional appeal. The loving devotion of Ruth to Naomi, the sincere affection of Naomi for Ruth, the chivalric honest service of Boaz to Ruth and Naomi—these are the elements which are so combined as to give spiritual unity to this structurally perfect short story.

1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-

judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth. And they dwelled there about ten years. And Mahlon and Chilion died also both of them. And the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab; for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law, Go, return each to her mother's house. The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them.

And they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters. Why will ye go with me? Are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to-night, and should also bear sons, would ye tarry for them till they were grown? Would ye stay for them from having husbands? Nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

And they lifted up their voice, and wept again. And Orpah kissed her mother in law; but Ruth clave unto her.

And Naomi said, Behold, thy sister in law is gone back unto her people, and unto her gods. Return thou after thy sister in law.

And Ruth said, Intreat me not to leave thee, or to return from following after thee. For whither thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me.

When Naomi saw that Ruth was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?

And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty. Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab. And they came to Beth-lehem in the beginning of barley harvest.

2 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.

And she said unto her, Go, my daughter.

And she went, and came, and gleaned in the field after the reapers. And her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.

Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves. So she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them. Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar.

And she sat beside the reapers. And he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves,

and reproach her not; and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley. And she took it up, and went into the city. And her mother in law saw what she had gleaned. And she brought forth, and gave to her that she had reserved after she was sufficed.

And her mother in law said unto her, Where hast thou gleaned to day? And where wroughtest thou? Blessed be he that did take knowledge of thee.

And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest. And she dwelt with her mother in law.

3 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth

down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother in law bade her.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn. And she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, Who art thou?

And she answered, I am Ruth thine handmaid. Spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

And he said, Blessed be thou of the Lord, my daughter; for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest; for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth. Lie down until the morning.

And she lay at his feet until the morning. And she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her. And she went into the city.

And when she came to her mother in law, Naomi said,
Who art thou, my daughter?

And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.

Then said she, Sit still, my daughter, until thou know how the matter will fall; for the man will not be in rest, until he have finished the thing this day.

4 Then went Boaz up to the gate, and sat him down there. And, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! Turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee.

And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was

Elimelech's, and all that was Chilion's, and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place. Ye are witnesses this day.

And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Beth-lehem. And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

So Boaz took Ruth, and she was his wife. And when he went in unto her, the Lord gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

The Book of Esther

The Book of Esther is like the Book of Ruth an illustration of the statement that what in a piece of literature an author or his contemporaries probably cared for most we moderns care for least. We are little concerned today with the fact that this fine story of Esther, Haman, and Mordecai was written to explain the origin of the Feast of Purim, or that it records a great national triumph of the Jews, or even that it had a mythical or historical background. But we are interested in the story. It is for us a beautiful romantic narrative told with marked

dramatic power—a human document, written by a man of fine literary craftsmanship.

Now it came to pass in the days of Ahasuerus (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him; when he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even a hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble. The beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king. And the drinking was according to the law. None did compel; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains. Therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times (for so was the king's manner toward all that knew law and judgment: and the next unto him was Carshena, She-thar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat first in the kingdom), What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains ?

And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree, which he shall make, shall be published throughout all his empire (for it is great), all the wives shall give to their husbands honour, both to great and small.

And the saying pleased the king and the princes ; and the king did according to the word of Memucan. For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

2 After these things, when the wrath of king Ahasuerus

was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king. And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege, the king's chamberlain, keeper of the women; and let their things for purification be given them. And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadas-sah, that is, Esther, his uncle's daughter. For she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house; and he preferred her and her maids unto the best place of the house of the women. Esther had not shewed her people nor her kindred; for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king

Ahasuerus, after that she had been twelve months, according to the manner of the women (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women), then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines. She came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai,

who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree. And it was written in the book of the chronicles before the king.

3 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman; for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand; for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai. Wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink. But the city Shushan was perplexed.

4 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate; for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sack-cloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he received it not. Then called Esther for

Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai: All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live. But I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed. And who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I also and my maidens will fast likewise. And so will I go in unto the king, which is not according to the law. And if I perish, I perish.

So Mordecai went his way, and did according to all that Esther had commanded him.

5 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house. And the king sat upon his royal throne in the royal house, over against the gate of the house.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? And what is thy request? It shall be even given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said.

So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition? And it shall be granted thee. And what is thy request? Even to the half of the kingdom it shall be performed.

Then answered Esther, and said, My petition and my request is, If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart. But when Haman saw Mordecai in the king's gate, that

he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself. And when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon. Then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

6 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in.

And the king said unto him, What shall be done unto the man whom the king delighteth to honour?

Now Haman thought in his heart, To whom would the

king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate. Let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. And Mordecai came again to the king's gate.

But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every thing that had befallen him.

Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

7 So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? And it shall be granted thee. And what is thy request? And it shall be performed, even to the half of the kingdom.

Then Esther the queen answered and said, If I have found

favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

And Esther said, The adversary and enemy is this wicked Haman.

Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden. And Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

8 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away

the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces. For how can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries, wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth

month, which is the month Adar. The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple. And the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

9 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (though it was turned to the contrary, that the Jews had rule over them that hated them), the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt. And no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's house, and his fame went out throughout all the provinces. For this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha,

and Dalphon, and Asphatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha, the ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. On that day the number of those that were slain in Shushan the palace was brought before the king.

And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman. What have they done in the rest of the king's provinces? Now what is thy petition? And it shall be granted thee. Or what is thy request further? And it shall be done.

Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

And the king commanded it so to be done. And the decree was given at Shushan; and they hanged Haman's ten sons.

For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; but when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed

for themselves and for their seed, the matters of the fastings and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

10 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

The Book of Jonah

The Book of Jonah is included in the Hebrew Bible as one of the Minor Prophets. It is a story about the prophet Jonah and his mission and was long thought to have been written by the prophet himself. It probably was written long after the time of Jonah, certainly after the Exile and possibly as late as the third century B. C. The story is an allegory having for its hero the prophet Jonah who lived in the time of Rehoboam II (8th century). It teaches the universal providence of God, the God of the Gentile as well as of the Jew.

1 Now the word of the Lord came unto Jonah the son of Amitai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were

in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation? And whence comest thou? What is thy country? And of what people art thou?

And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you. For I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to bring it to the land; but they could not, for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood, for thou, O Lord, hast done as it pleased thee.

So they took up Jonah and cast him forth into the sea. And the sea ceased from her raging.

Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

2 Then Jonah prayed unto the Lord his God out of the fish's belly, and said,

I cried by reason of mine affliction unto the Lord,
And he heard me;
Out of the belly of hell cried I,
And thou heardest my voice.
For thou hadst cast me into the deep,
In the midst of the seas;
And the floods compassed me about;
All thy billows and thy waves passed over me.
Then I said, I am cast out of thy sight;
Yet I will look again toward thy holy temple.

The waters compassed me about, even to the soul;
The depth closed me round about;
The weeds were wrapped about my head.
I went down to the bottoms of the mountains;
The earth with her bars was about me for ever;
Yet hast thou brought up my life from corruption,
O Lord my God.

When my soul fainted within me
I remembered the Lord;
And my prayer came in unto thee,
Into thine holy temple.

They that observe lying vanities
Forsake their own mercy.

But I will sacrifice unto thee
With the voice of thanksgiving;
I will pay that that I have vowed.
Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

3 And the word of the Lord came unto Jonah the second time saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according to the word of the Lord.

Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

4 But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish. For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the Lord, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side

of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd?

And he said, I do well to be angry, even unto death.

Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

THE PARABLE

Jotham's Parable

(*Judges IX. 7-21*)

And when they told it [the making of Abimelech king] to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian. And ye are risen up against my father's house this day, and have slain his sons, threescore and ten

persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother); if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

The Clay and the Potter

(*Jeremiah XVIII*)

The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it.

Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord: Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way, and make your ways and your doings good.

And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

Therefore thus saith the Lord: Ask ye now among the heathen, who hath heard such things? The virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken? Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

Give heed to me, O Lord, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? For they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon

them; for they have digged a pit to take me, and hid snares for my feet. Yet, Lord, thou knowest all their counsel against me to slay me. Forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee. Deal thus with them in the time of thine anger.

The Valley of Dry Bones

(*Ezekiel XXXVII. 1-14*)

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about. And, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live?

And I answered, O Lord God, thou knowest.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live. And ye shall know that I am the Lord.

So I prophesied as I was commanded. And as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them.

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

THE ESSAY

The Book of Ecclesiastes

The place of Ecclesiastes in the Bible was won only after much dispute. Although the book was accepted as canonical by the Council of Jamnia, 90 A. D., its orthodoxy is still questioned. Its teachings, under the most liberal interpretation, are not in accord with the fundamental doctrines of Hebrew belief.

The book consists of meditations on life placed in the mouth of the wise king Solomon. The conclusions which he has reached are expressed at the very beginning of the book: "all is vanity. What profit hath a man of all his labour which he taketh under the sun? The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

A thorough study which has been made of the book by Professor Jastrow¹ points to an original document, unorthodox and unreligious, the entire spirit of which was altered in an attempt to direct its thought into an orthodox channel. Ecclesiastes is the result of manipulation at various hands. Three kinds of commentators were at work. One series of additions illustrates the traditional Solomon as the pious and God-fearing king; another shows Solomon as the wise king; a third consists of comments and of short and long additions intended to take off the sharp edge of the author's thought.

The thought of the original book, according to Jastrow, was similar to that of the Persian poet Omar Khayyam; the main teaching of the book as we now have it may be said to be a denial of the popular doctrine of retribution, which had already been so vigorously attacked in Job. Whatever may have been the history of its composition, the teachings of the book in its present form look forward to a late date in the history of Jewish religious worship and political conditions.

1 The words of the Preacher, the son of David, king in Jerusalem.

¹ *A Gentle Cynic.* Philadelphia, 1919

Vanity of vanities, saith the Preacher,
Vanity of vanities; all is vanity.

What profit hath a man of all his labor
Which he taketh under the sun?

One generation passeth away, and another generation
cometh;

But the earth abideth forever.

The sun also ariseth, and the sun goeth down,
And hasteth to his place where he arose.

The wind goeth toward the south,
And turneth about unto the north;
It whirleth about continually,
And the wind returneth again according to his circuits.

All the rivers run into the sea;
Yet the sea is not full;
Unto the place from whence the rivers come,
Thither they return again.

All things are full of labor;
Man cannot utter it.
The eye is not satisfied with seeing,
Nor the ear filled with hearing.

The thing that hath been, it is that which shall be;
And that which is done is that which shall be done;
And there is no new thing under the sun.

Is there any thing whereof it may be said,
See, this is new?
It hath been already of old time,
Which was before us.

There is no remembrance of former things;
Neither shall there be any remembrance of things that
are to come
With those that shall come after.

I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven. This sore travail hath God given to the sons of men to be exercised therewith.

I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit.

That which is crooked cannot be made straight;
And that which is wanting cannot be numbered.

I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem. Yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly. I perceived that this also is vexation of spirit.

For in much wisdom is much grief;
And he that increaseth knowledge increaseth sorrow.

2 I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, It is mad; and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works. I builded me houses. I planted me vineyards. I made me gardens and orchards, and I planted trees in them of all kind of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees. I got me servants and maidens, and had servants born in my house. Also I had great possessions of great and small cattle above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces. I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that

of all sorts. So I was great, and increased more than all that were before me in Jerusalem. Also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labour. And this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly. For what can the man do that cometh after the King? Even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

The wise man's eyes are in his head;
But the fool walketh in darkness.

And I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool. Therefore I hated life, because the work that is wrought under the sun is grievous unto me; for all is vanity and vexation of spirit.

Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a

great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who else can hasten hereunto, more than I? For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

3 To every thing there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die;
A time to plant, and a time to pluck up that which is planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance.
A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;
A time to get, and a time to lose;
A time to keep, and a time to cast away;
A time to rend, and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time of war, and a time of peace.

What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time. Also he hath set the world in their

heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them. As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast. For all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion. For who shall bring him to see what shall be after him?

4 So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh. Better is a handful with quietness, than both the hands full with travail and vexation of spirit.

Then I returned, and I saw vanity under the sun. There is one alone, and there is not a second; yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity; yea, it is a sore travail. Two are better than one, because they have a good reward for their labour; for if they fall, the one will lift up his fellow. But woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better is a poor and a wise child, than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead. There is no end of all the people, even of all that have been before them; they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

5 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few.

For a dream cometh through the multitude of business;
And a fool's voice is known by multitude of words.

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities; but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest regardeth; and there be higher than they. Moreover the profit of the earth is for all; the king himself is served by the field.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase; that is also vanity. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go; and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

Behold that which I have seen: It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God

giveth him; for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

6 There is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease.

If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known any thing; this hath more rest than the other. Yea, though he live a thousand years twice told, yet hath he seen no good. Do not all go to one place?

All the labour of man is for his mouth,
And yet the appetite is not filled.

For what hath the wise more than the fool? What hath the poor, that knoweth to walk before the living? Better is the sight of the eyes than the wandering of the desire; this is also vanity and vexation of spirit.

That which hath been is named already, and it is known that it is man; neither may he contend with him that is mightier than he. Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? For who can tell a man what shall be after him under the sun?

7 A good name is better than precious ointment;
And the day of death than the day of one's birth.
It is better to go to the house of mourning,
Than to go to the house of feasting;
For that is the end of all men;
And the living will lay it to his heart.
Sorrow is better than laughter;
For by the sadness of the countenance the heart is made
better.

The heart of the wise is in the house of mourning;
But the heart of fools is in the house of mirth.
It is better to hear the rebuke of the wise,
Than for a man to hear the song of fools.
For as the crackling of thorns under a pot,
So is the laughter of the fool;
This also is vanity.

Surely oppression maketh a wise man mad;
And a gift destroyeth the heart.
Better is the end of a thing than the beginning thereof;
And the patient in spirit is better than the proud in spirit.
Be not hasty in thy spirit to be angry;
For anger resteth in the bosom of fools.

Say not thou, What is the cause that the former days
were better than these? For thou dost not inquire wisely con-
cerning this.

Wisdom is good with an inheritance;
And by it there is profit to them that see the sun.

For wisdom is a defence, and money is a defence; but the
excellency of knowledge is, that wisdom giveth life to them
that have it.

Consider the work of God; for who can make that
straight, which he hath made crooked? In the day of pros-
perity be joyful, but in the day of adversity consider: God also
hath set the one over against the other, to the end that man
should find nothing after him.

All things have I seen in the days of my vanity. There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. Be not righteous over much, neither make thyself over wise; why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish; why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand; for he that feareth God shall come forth of them all.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.

For there is not a just man upon earth, that doeth good, and sinneth not. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

All this have I proved by wisdom: I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness. And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands. Whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

Behold, this have I found, saith the Preacher, counting one by one, to find out the account; which yet my soul seeketh, but I find not. One man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

8 Who is as the wise man, and who knoweth the interpretation of a thing?

A man's wisdom maketh his face to shine,
And the boldness of his face shall be changed.

I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight; stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king is, there is power; and who may say unto him, What doest thou?

Whoso keepeth the commandment shall feel no evil thing;
And a wise man's heart discerneth both time and judgment.

Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be; for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

All this have I seen, and applied my heart unto every work that is done under the sun. There is a time wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done; this is also vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous; I said that this also is vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be

merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

When I applied mine heart to know wisdom, and to see the business that is done upon the earth (for also there is that neither day nor night seeth sleep with his eyes); then I beheld all the work of God, that a man cannot find out the work that is done under the sun. Because though a man labour to seek it out, yet he shall not find it. Yea further, though a wise man think to know it, yet shall he not be able to find it.

9 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God. No man knoweth either love or hatred by all that is before them. All things come alike to all. There is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all. Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die, but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

Let thy garments be always white; and let thy head lack no ointment.

Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the

sun, all the days of thy vanity; for that is thy portion in this life, and in thy labour which thou takest under the sun.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time. As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

This wisdom have I seen also under the sun, and it seemed great unto me. There was a little city, and few men within it. And there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no man remembered that same poor man. Then said I,

Wisdom is better than strength;
Nevertheless the poor man's wisdom is despised,
And his words are not heard.
The words of wise men are heard in quiet
More than the cry of him that ruleth among fools.
Wisdom is better than weapons of war;
But one sinner destroyeth much good.

10 Dead flies cause the ointment of the apothecary to send forth a stinking savour;
So doth a little folly him that is in reputation for wisdom and honour.
A wise man's heart is at his right hand;
But a fool's heart at his left.

Yea, also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

There is an evil which I have seen under the sun,
As an error which proceedeth from the ruler:
Folly is set in great dignity,
And the rich sit in low place.
I have seen servants upon horses,
And Princes walking as servants upon the earth.

He that diggeth a pit shall fall into it;
And whoso breaketh a hedge, a serpent shall bite him.
Whoso removeth stones shall be hurt therewith;
And he that cleaveth wood shall be endangered thereby.
If the iron be blunt, and he do not whet the edge,
Then must he put to more strength;
But wisdom is profitable to direct.
Surely the serpent will bite without enchantment;
And a babbler is no better.

The words of a wise man's mouth are gracious;
But the lips of a fool will swallow up himself.
The beginning of the words of his mouth is foolishness;
And the end of his talk is mischievous madness.

A fool also is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him? The labour of the foolish wearieh every one of them, because he knoweth not how to go to the city.

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

By much slothfulness the building decayeth;

And through idleness of the hands the house droppeth through.

A feast is made for laughter,
And wine maketh merry;
But money answereth all things.

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

11 Cast they bread upon the waters;
For thou shalt find it after many days.
Give a portion to seven, and also to eight;
For thou knowest not what evil shall be upon the earth.

If the clouds be full of rain,
They empty themselves upon the earth;
And if the tree fall toward the south, or toward the north,
In the place where the tree falleth, there it shall be.
He that observeth the wind shalt not sow;
And he that regardeth the clouds shall not reap.

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun; but if a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. There-

fore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

12 Remember now thy Creator in the days of thy youth,
While the evil days come not,
Nor the years draw nigh,
When thou shalt say, I have no pleasure in them.

While the sun, or the light, or the moon, or the stars,
Be not darkened,
Nor the clouds return after the rain;
In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors shall be shut in the streets,
When the sound of the grinding is low,
And he shall rise up at the voice of the bird,
And all the daughters of music shall be brought low;
Also when they shall be afraid of that which is high,
And fears shall be in the way,
And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail;
Because man goeth to his long home,
And the mourners go about the streets;
Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern.

Then shall the dust return to the earth as it was;
And the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all is vanity.

And moreover, because the preacher was wise, he still

taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

THE LAW

The Ten Commandments

(Exodus XX. 1-17)

And God spake all these words, saying, I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the sabbath day and hallowed it.

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

The Clean and the Unclean

(*Leviticus XI*)

And the Lord spake unto Moses and to Aaron, saying unto them, speak unto the children of Israel, saying:

These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof; as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

These shall ye eat of all that are in the waters; whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an

abomination unto you. They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, and the vulture, and the kite after his kind; every raven after his kind; and the owl, and the night hawk, and the cuckow, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon all four, shall be an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat: the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all other flying creeping things, which have four feet, shall be an abomination unto you. And for these ye shall be unclean; whosoever toucheth the carcase of them shall be unclean until the even. And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you; every one that toucheth them shall be unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you; whoso toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even; they are unclean unto you.

These also shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole. These

are unclean to you among all that creep; whosoever doth touch them, when they be dead, shall be unclean until the even. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it. Of all meat which may be eaten, that on which such water cometh shall be unclean; and all drink that may be drunk in every such vessel shall be unclean. And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down; for they are unclean, and shall be unclean unto you. Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean; but that which toucheth their carcase shall be unclean. And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean. But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even; he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. Neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of

Egypt, to be your God. Ye shall therefore be holy, for I am holy.

This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth; to make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

The Law of the Nazarite

(*Numbers VI. 1-21*)

And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them:

When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head. All the days of his separation he is holy unto the Lord. And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation; and the priest shall offer the one for a sin offering,

and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. And he shall consecrate unto the Lord the days of separation, and shall bring a lamb of the first year for a trespass offering; but the days that were before shall be lost, because his separation was defiled.

And this is the law of the Nazarite, when the days of his separation are fulfilled: He shall be brought unto the door of the tabernacle of the congregation; and he shall offer his offering unto the Lord, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, and a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. And the priest shall bring them before the Lord, and shall offer his sin offering, and his burnt offering. And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread; the priest shall offer also his meat offering, and his drink offering. And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven; and the priest shall wave them for a wave offering before the Lord: this is holy for the priest, with the wave breast and heave shoulder. And after that the Nazarite may drink wine.

This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, beside that that his hand shall get; according to the vow which he vowed, so he must do after the law of his separation.

THE NEW TESTAMENT

BIOGRAPHICAL NARRATIVE

The Book of Luke

The Gospel of St. Luke is a masterpiece of biographical narrative. It is a conscious attempt on the part of its author to write a definitive, a final Life of Christ. At his service were the Gospel of St. Mark, the Gospel of St. Matthew, and other accounts of the life and work of Jesus. Much of his material is closely duplicated in the earlier gospels; chapters 9: 51 to 18: 34 contain sayings and stories which the author derived from other sources. Luke was a compiler, it is true; but he was a compiler who had the best part of originality, a gift for effective expression. It has been said that the Gospel of St. Luke is the most beautiful book ever written.¹ Such high praise the book assuredly deserves. It deals with the story of an ideal character, told in terms of general human understanding and appeal; the material which the writer selected from the great mass which was doubtless at his disposal tends, either in joy or in sorrow, to purify, to chasten, to elevate the emotions; the style is simple, direct, unadorned, refined. Theme, material, and expression are combined to form a work of literary art of permanent universal significance.

THE BIRTH AND CHILDHOOD OF JESUS

(*Chapter I and Chapter II*)

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

¹ "C'est le plus beau livre qu'il y ait."—Renan, *Les Évangiles*

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren; and they both were now well stricken in years.

And it came to pass, that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them. And they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever. And of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And,

behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

And Mary said,

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden;
For, behold, from henceforth all generations shall call
me blessed.

For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is on them that fear him
From generation to generation.

He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their
hearts.

He hath put down the mighty from their seats,
And exalted them of low degree.

He hath filled the hungry with good things;
And the rich he hath sent empty away.
He hath holpen his servant Israel,
In remembrance of his mercy;
As he spake to our fathers,
To Abraham, and to his seed forever.

And Mary abode with her about three months, and returned to her own house. Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them. And all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel;
For he hath visited and redeemed his people,
And hath raised up a horn of salvation for us
In the house of his servant David;
As he spake by the mouth of his holy prophets,
Which have been since the world began;
That we should be saved from our enemies,
And from the hand of all that hate us;

To perform the mercy promised to our fathers,
And to remember his holy covenant;
The oath which he sware to our father Abraham,
That he would grant unto us,
That we, being delivered out of the hand of our enemies,
Might serve him without fear,
In holiness and righteousness before him,
All the days of our life.

And thou, child, shalt be called the prophet of the Highest;
For thou shalt go before the face of the Lord
To prepare his ways;
To give knowledge of salvation unto his people
By the remission of their sins,
Through the tender mercy of our God;
Whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness
And in the shadow of death,
To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was
in the deserts till the day of his shewing unto Israel.

2 And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to

that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel ; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace,
According to thy word.

For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people ;
A light to lighten the Gentiles,
And the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against (Yea, a sword shall pierce through thy own soul also) ; that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. She was of a great age, and had lived with a husband seven years from her virginity. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in

spirit, filled with wisdom; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed. And his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

THE PREACHING OF JOHN THE BAPTIST, THE BAPTISM OF JESUS, AND THE TEMPTATION

(*Chapter III and Chapter IV, vs. 1-13*)

3 Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea

and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father : for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees : every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then ?

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do ?

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do ?

And he said unto them, Do violence to no man, neither accuse any falsely ; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the

son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

4 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan. For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

And when the devil had ended all the temptation, he departed from him for a season.

THE EARLY MINISTRY OF JESUS

(*Chapter IV, vs. 14-44, and Chapter V—Chapter IX, vs. 1-50*)

And Jesus returned in the power of the Spirit into Galilee. And there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up. And, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the

prophet; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine; for his word was with power.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! For with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ.

And when it was day, he departed and went into a desert place. And the people sought him, and came unto him, and

stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee.

5 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man; but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But

so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities.

And he withdrew himself into the wilderness, and prayed. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem. And the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said

unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them. No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, The old is better.

6 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him; how he went into the house of God, and did take and eat the shew bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath.

And it came to pass also on another sabbath, that he entered into the synagogue and taught. And there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sab-

bath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? To save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles: Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, and they that were vexed with unclean spirits. And they were healed. And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.

And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in

heaven; for in the like manner did their fathers unto the prophets.

But woe unto you that are rich! For ye have received your consolation. Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep. Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

And he spake a parable unto them: Can the blind lead

the blind? Shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

7 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for

whom he should do this; for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto thee. But say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. And much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier. And they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all. And they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? Or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? Or look we for another? And in that

same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, Whereunto then shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling, one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat

down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou has rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

8 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven

devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed. And as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it and choked it. And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take heed therefore how ye hear. For whosoever hath, to him shall

be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on a certain day, that he went into a ship with his disciples. And he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed, he fell asleep. And there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! For he commandeth even the winds and water, and they obey him.

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was

there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again. Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that when Jesus was returned, the people gladly received him; for they were all waiting for him.

And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house. For he had one only daughter, about twelve years of age, and she lay a dying.

But as he went the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment. And immediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said,

Somebody hath touched me; for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her. But he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway. And he commanded to give her meat. And her parents were astonished. But he charged them that they should tell no man what was done.

9 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was done by him; and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was

risen again. And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him. And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals. For we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled. And there was taken up of fragments that remained to them twelve baskets.

And it came to pass, as he was alone praying, his disciples were with him. And he asked them, saying, Whom say the people that I am?

They answering him said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

He said unto them, But whom say ye that I am?

Peter answering said, The Christ of God.

And he straitly charged them, and commanded them to tell no man that thing, saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And

he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep. And when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here. And let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved son; hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and

it teareth him that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears. For the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us.

THE JOURNEY TO JERUSALEM

(*Chapter IX, vs. 51-62, and Chapter X—Chapter XIX, vs. 1-28*)

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face. And they went,

and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye

enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! Woe unto thee Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. For

I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? How readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right; this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Now it came to pass, as they went, that he entered into a certain village. And a certain woman named Martha

received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

11 And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how

much more shall your heavenly Father give the Holy Spirit to them that ask him?

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say, This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonas the

prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye. Therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as he spake, a certain Pharisee besought him to dine with him. And he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? But rather give alms of such things as ye have; and behold, all things are clean unto you. But woe unto you, Pharisees! For ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! For ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! For ye are as graves which appear not, and the men that walk over them are not aware of them.

Then answered one of the lawyers, and said unto him,

Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! For ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! For ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of

them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee. Then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens; for they neither sow nor reap; which neither have store-

house nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also. For the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this par-

able unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is

it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

13 There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.

He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down. Why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto

the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

Then said he, Unto what is the kingdom of God like? And whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom

of God. And, behold, there are last which shall be first; and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. And verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

14 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go, and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher;

then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with him. And he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my

disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt is good; but if the salt have lost his savour, where-with shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

15 Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had

lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father.

But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field. And as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received

him safe and sound. And he was angry, and would not go in. Therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

16 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship. I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye

have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters. For either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil

things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

17 Then said he unto the disciples, It is impossible but that offences will come; but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith.

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten

and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. And he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! For, behold, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there. Go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they

married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it way; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

18 And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while. But afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other. For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he would touch them. But when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful; for he was very rich.

And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

And they that heard it said, Who then can be saved?

And he said, The things which are impossible with men are possible with God.

Then Peter said, Lo, we have left all, and followed thee.

And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things. And this saying was hid from them, neither knew they the things which were spoken.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging. And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace. But he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him. And when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God. And all the people, when they saw it, gave praise unto God.

19 And Jesus entered and passed through Jericho. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought

to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man; thou takest up that thou layest not

down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went before, ascending up to Jerusalem.

JESUS IN JERUSALEM

(*Chapter XIX, vs. 29-48 and Chapter XX—Chapter XXI*)

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus. And they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the king that cometh in the name of the Lord; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do. For all the people were very attentive to hear him.

20 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things? Or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with them-

selves saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us; for they be persuaded that John was a prophet. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

Then began he to speak to the people this parable. A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. But the husbandmen beat him, and sent him away empty. And again he sent another servant. And they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third. And they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son. It may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir. Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written. The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

And the chief priests and the scribes the same hour sought to lay hands on him. And they feared the people; for they perceived that he had spoken this parable against them. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him saying,

Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. Is it lawful for us to give tribute unto Cesar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's. And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's. And they could not take hold of his words before the people; and they marvelled at his answer, and held their peace.

Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren. And the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? For seven had her to wife.

And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.

Then certain of the scribes answering said, Master, thou

hast well said. And after that they durst not ask him any question at all.

And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?

Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers. The same shall receive greater damnation.

21 And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

And they asked him, saying, Master, but when shall these things be? And what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived. For many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end is not by and by.

Then said he unto them, Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall

be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable: Behold the fig tree, and

all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

THE PASSION AND RESURRECTION OF JESUS

(Chapter XXII—Chapter XXIV)

22 Now the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him; for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying,

Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished. There make ready. And they went, and found as he had said unto them. And they made ready the passover.

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined. But woe unto that man by whom he is betrayed!

And they began to inquire among themselves, which of them it was that should do this thing.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat,

or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors. For the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me. Nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly. And his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me. But this is your hour, and the power of darkness.

Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? For we ourselves have heard of his own mouth.

23 And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king.

And Pilate asked him, saying, Art thou the King of the Jews?

And he answered him and said, Thou sayest it.

Then said Pilate to the chief priests and to the people, I find no fault in this man.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean? And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at this time.

And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas (who for a certain sedition made in the city, and for murder, was cast into prison). Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two other, malefactors, led with

him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do.

And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all

his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just (The same had not consented to the counsel and deed of them.) He was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

24 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid

by themselves, and departed, wondering in himself at that which was come to pass.

And, behold, two of them went that same day to a village called Eminaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things?

And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel. And beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said. But him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

And they drew nigh unto the village, whither they went;

and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a boiled fish, and of a honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning

at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen.

PARABLE

The Wise and the Foolish Virgins

(*Matthew XXV. 1-13*)

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

The Talents

(*Matthew XXV. 14-30*)

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth.

ORATORY

The Sermon on the Mount

(Matthew V - VII)

5 And seeing the multitudes, he went up into a mountain. And when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way. First be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay. For whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and

persecute you; that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

6 Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them. For your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field,

which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek.) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

7 Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there

be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the scribes.

Jesus Comforts His Disciples*(John XIV and XV)*

14 Let not your heart be troubled; ye believe in God, believe also in me.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life. No man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. And how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth,

whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.

I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings. And the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

15 I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away;

and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they

will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

The Preaching of Paul at Athens

(*Acts XVII. 16-34*)

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears; we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Paul Before Festus and Agrippa*(Acts XXV and XXVI)*

25 Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down into Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

And when he was come, the Jews which came down from Jerusalem stood round about and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended anything at all.

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? Unto Cesar shalt thou go.

And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus. And when they had been there

many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus, which was dead, and whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

Then Agrippa said unto Festus, I would also hear the man myself.

Tomorrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king

Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

26 Then Agrippa said unto Paul, Thou art permitted to speak for thyself.

Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused for the Jews.

Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem. And many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice

speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet. For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

LETTERS
Exhortation to the Romans
(*Romans XII - XIV*)

12 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.

Bless them which persecute you; bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

13 Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same, for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not

kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14 Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand.

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.

Praise of Charity*(1 Corinthians XIII)*

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face. Now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Resurrection of the Dead*(1 Corinthians XV)*

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein

ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am. And his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God,

even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to morrow we die.

Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame.

But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised ■ spiritual

body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Paul to Timothy

(*2 Timothy*)

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to

Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things. Nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phy�ellus and Hermogenes.

The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain;

but, when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou knowest very well.

2 Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits.

Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel; wherein I suffer trouble, as an evil door, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Neverthe-

less the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

3 This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at

Lystra; what persecutions I endured. But out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

4 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

Do thy diligence to come shortly unto me. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left

at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

Alexander the coppersmith did me much evil. The Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words.

At my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. To whom be glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of Onesiphorus.

Erastus abode at Corinth; but Trophimus have I left at Miletum sick.

Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Paul to Philemon

Of the Thirteen Letters or Epistles which are commonly attributed to Paul, the letter to Philemon stands out as the most personal and the most human. Nine of Paul's Letters were addressed to churches or congregations; four, to individuals. Of the latter, three (1 and 2 Timothy and Titus) are of a pastoral character and are therefore of interest to the churches as well as to the individuals addressed; the fourth letter (Philemon) is a business-friendly letter written for the eye only of the recipient. This little letter was written in the spirit of Christian friendship; it is conversational in style; it reflects the deep feeling and the affectionate interest of the great apostle in his work and in his fellow workers.

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer, and to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and to me; whom I have sent again. Thou therefore receive him, that is, mine own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel. But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee aught, put that on mine account. I Paul have written it with mine own hand, I will repay it. Albeit I do not say to thee how thou owest unto me even thine own self besides.

Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than

I say. But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you.

There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

The grace of our Lord Jesus Christ be with your spirit.
Amen.

VISION

The following selections from Revelation illustrate the nature of a kind of writing which reaches its apogee of effectiveness in this book. Apocalypses or visions or revelations were a favorite form of religious literature in the second half of the first century A. D. Indeed, this literary genre persisted throughout the middle ages, its influence extending in Western Europe into secular literature, as witness, for example, Dante's Divine Comedy and also the many "love-visions" of Romance and Germanic languages. The purpose of this book of visions, the authorship of which is commonly ascribed to St. John, was to strengthen the faith of Christians by the assurance of early deliverance from their persecutions and oppressions and of permanent happiness in another world. The meaning of Revelation is only to be found, if at all, after much study. For an extremely interesting interpretation the reader may be directed to Moulton's "The Bible at a Single View"; and for a complete informative study, to the Century Bible "Revelation."

Christ Appears to John in a Vision

(*Revelation I. 9-19*)

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

The Six Seals

(*Revelation VI*)

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse. And he that sat on him had a bow; and a crown was given unto him. And he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red. And power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black

horse. And he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse. And his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them. And it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the

Lamb. For the great day of his wrath is come; and who shall be able to stand?

The Resurrection and the New Jerusalem

(*Revelation XX - XXII*)

20 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall

be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God. And the books were opened. And another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

21 And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl. And the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And

the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

22 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See thou do it not. For I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And,

behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all.
Amen.

THE APOCRYPHA

Judith

(*Chapter VIII. 4-Chapter XIII.*)

8 So Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house, and put on sack-cloth upon her loins, and ware her widow's apparel. And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel. She was also of a goodly countenance, and very beautiful to behold. And her husband Manasses had left her gold, and silver, and menservants, and maid-servants, and cattle, and lands; and she remained upon them. And there was none that gave her an ill word; for she feared God greatly.

Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. And now who are ye that have tempted God this day, and stand instead of God among the children of men? And now try the Lord Almighty, but ye shall never know anything. For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh. Then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies. Do not bind the coun-

sels of the Lord our God: for God is not as man that he may be threatened; neither is he as the son of man, that he should be wavering. Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him. For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime. For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. But we know none other God, therefore we trust that he will not despise us, nor any of our nation. For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth. And the slaughter of our brethren, and the captivity of our country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. For our servitude shall not be directed to favour; but the Lord our God shall turn it to dishonour. Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us. Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers. Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us. But the Lord doth scourge them that come near unto him, to admonish them.

Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words. For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thy heart is good. But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. Ye shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand. But enquire not

ye of mine act: for I will not declare it unto you, till the things be finished that I do.

Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. So they returned from the tent, and went to their wards.

9 Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord, Judith cried with a loud voice, and said, O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so: wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones; and hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come. Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge. For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name. Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn on thy altar. Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that art without hope.

I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: and make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children. And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

10 Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words, she rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days, and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely to allure the eyes of all men that should see her. Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her. Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her, The God, the God of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem.

Then they worshipped God.

And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things, whereof ye have spoken with me.

So they commanded the young men to open unto her, as she had spoken.

And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down

the mountain, and till she had passed the valley, and could see her no more.

Thus they went straight forth in the valley: and the first watch of the Assyrians met her, and took her, and asked her, Of what people art thou? And whence comest thou? And whither goest thou?

And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed: And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her, Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. And when thou standest before him, be not afraid in thine heart, but show unto him according to thy word; and he will entreat thee well.

Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? Surely it is not good that one man of them be left, who being let go might deceive the whole earth. And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. So they shewed him of her; and he came out before his tent with silver lamps going before him. And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him; and his servants took her up.

11 Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart; for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. Now therefore, if thy people

that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them; but they have done these things to themselves. But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night and hereafter: for none shall hurt thee, but entreat thee well, as they do the servants of king Nebuchodonosor my lord.

Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night. And if thou wilt follow the words of thy handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes. As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house. For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God. And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen unto them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whosoever they shall do that which is not fit to be done. For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws; and are resolved to spend the first fruits of the corn, and the tenth of wine and oil, which they have sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands. For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate. Now when they shall bring them word, they will forthwith do it, for they shall be given thee to be destroyed the same day.

Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. For thy servant is religious, and serveth the God of heaven day and night. Now therefore, my lord, I will remain with thee, and thy servants will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins. And I will come and shew it unto thee. Then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open their mouth at thee. For these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said, There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord. And now thou art both beautiful in thy countenance, and witty in thy words. Surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

12 Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

And Judith said, I will not eat thereof, lest there be an offence; but provision shall be made for me of the things that I have brought.

Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? For there be none with us of thy nation.

Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch, and sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

Then Holofernes commanded his guard that they should not stay her. Thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. So she came in clean, and remained in the tent, until she did eat her meat at evening.

And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. Then said he to Bagaos the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

Then went Bagaos from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

Then said Judith unto him, Who am I now, that I should gainsay my lord? Surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death. So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagaos for her daily use, that she might sit and eat upon them.

Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her. Then said Holofernes unto her, Drink now, and be merry with us.

So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. Then she took and ate and drank before him what her maid had prepared.

And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

13 Now when the evening was come, his servants made haste to depart, and Bagaos shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds, for they were all

weary, because the feast had been long. And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine. Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagaos according to the same purpose. So all went forth, and none was left in the bedchamber, neither little nor great.

Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem. For now is the time to help thine inheritance, and to execute mine enterprizes to the destruction of the enemies which are risen against us. Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence, and approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day. And she smote twice upon his neck with all her might, and she took away his head from him, and tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid; and she put it in her bag of meat.

So they twain went together according to their custom unto prayer. And when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof. Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. And then they ran all together, both small and great, for it was strange unto them that she was come. So they opened the gate, and received them, and made a fire for a light, and stood round about them.

Then she said to them with a loud voice, Praise, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night. So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman. As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. For this thy confidence shall not depart from the heart of men, which remember the power of God for ever. And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

Ecclesiasticus*(Chapter VI, vs. 7-17, VIII, XIII, XXX, and XXXVIII, vs. 25-34)***ON FRIENDSHIP***(Chapter VI, vs. 7-17)*

If thou wouldest get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who being turned to enmity and strife will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thy affliction. But in thy prosperity he will be as thyself, and will be bold over thy servants. If thou be brought low, he will be against thee, and will hide himself from thy face. Separate thyself from thine enemies, and take heed of thy friends. A faithful friend is a strong defence; and he that hath found such an one hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his friendship aright; for as he is, so shall his neighbour be also.

RELATIONS WITH VARIOUS CLASSES OF MEN*(Chapter VIII)*

Strive not with a mighty man,
Lest thou fall into his hands.
Be not at variance with a rich man,
Lest he overweigh thee;
For gold hath destroyed many,
And perverted the hearts of kings.
Strive not with a man that is full of tongue,
And heap not wood upon his fire.
Jest not with a rude man,
Lest thy ancestors be disgraced.
Reproach not a man that turneth from sin,

But remember that we are all worthy of punishment.
Dishonour not a man in his old age;
For even some of us wax old.

Rejoice not over thy greatest enemy being dead,
But remember that we die all.

Despise not the discourse of the wise,
But acquaint thyself with their proverbs;
For of them thou shalt learn instruction,
And how to serve great men with ease.

Miss not the discourse of the elders;
For they also learned of their fathers,
And of them thou shalt learn understanding,
And to give answer as need requireth.

Kindle not the coals of a sinner,
Lest thou be burnt with the flame of his fire.

Rise not up [in anger] at the presence of an injurious person,
Lest he lie in wait to entrap thee in thy words.

Lend not unto him that is mightier than thyself;
For if thou lendest him,
Count it but lost.

Be not surety above thy power;
For if thou be surety,
Take care to pay it.

Go not to law with a judge;
For they will judge for him according to his honour.

Travel not by the way with a bold fellow,
Lest he become grievous unto thee;
For he will do according to his own will,
And thou shalt perish with him through his folly.

Strive not with an angry man,
And go not with him into a solitary place;
For blood is as nothing in his sight;
And where there is no help,

He will overthrow thee.

Consult not with a fool;
For he cannot keep counsel.

Do no secret thing before a stranger;
For thou knowest not what he will bring forth.

Open not thine heart to every man,
Lest he requite thee with a shrewed turn.

THE RICH AND THE POOR

(Chapter XIII)

He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him. Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself. For how agree the kettle and the earthen pot together? For if the one be smitten against the other, it shall be broken. The rich man hath done wrong, and yet he threateneth withal; the poor is wronged, and he must intreat also. If thou be for his profit, he will use thee; but if thou have nothing, he will forsake thee. If thou have any thing, he will live with thee; yea, he will make thee bare, and will not be sorry for it. If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou? And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn; afterward, when he seeth thee, he will forsake thee, and shake his head at thee. Beware that thou be not deceived, and brought down in thy jollity. If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words; for with much communication will he tempt thee, and smiling upon thee will get out thy secrets. But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison. Observe, and take good heed, for thou walkest in peril of thy overthrowing; when thou hearest these things, awake in thy sleep.

Love the Lord all thy life, and call upon him for thy salvation.

Every beast loveth his like, and every man loveth his neighbour. All flesh consorteth according to kind, and a man will cleave to his like. What fellowship hath the wolf with the lamb? So the sinner with the godly. What agreement is there between the hyena and a dog? And what peace between the rich and the poor? As the wild ass is the lion's prey in the wilderness; so the rich eat up the poor. As the proud hate humility; so doth the rich abhor the poor. A rich man beginning to fall is held up to his friends; but a poor man being down is thrust also away by his friends. When a rich man is fallen, he hath many helpers; he speaketh things not to be spoken, and yet men justify him; the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place. When a rich man speaketh, every man holdeth his tongue, and,

look, what he saith, they extol it to the clouds; but if the poor man speak, they say, What fellow is this? And if he stumble, they will help to overthrow him. Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

The heart of a man changeth his countenance, whether it be for good or evil; and a merry heart maketh a cheerful countenance. A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is ■ wearisome labour of the mind.

FATHER AND SON

(*Chapter XXX, vs. 1-18*)

He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end. He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance. He that teacheth his son grieveth the enemy; and before his friends he shall rejoice of him. Though his father die, yet he is as though he were not dead; for he hath left one behind him that is like himself. While he lived, he saw and rejoiced in him; and when he died, he was not sorrowful. He left behind him an avenger against his enemies, and one that shall requite kindness to his friends. He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry. An horse not broken becometh headstrong; and a child left to himself will be wilful. Cocker thy child, and he shall make thee afraid; play with him, and he will bring thee to heaviness. Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart. Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

THE WISDOM OF THE ARTISAN

(*Chapter XXXVIII, vs. 25-34*)

How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder. So every carpenter and workmaster, that

laboureth night and day; and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work. The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace; the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly. So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number; he fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace. All these trust to their hands; and every one is wise in his work. Without these cannot a city be inhabited; and they shall not dwell where they will, nor go up and down. They shall not be sought for in publick counsel, nor sit high in the congregation; they shall not sit on the judges' seat, nor understand the sentence of judgment; they cannot declare justice and judgment; and they shall not be found where parables are spoken. But they will maintain the state of the world, and [all] their desire is in the work of their craft.

The Song of the Three Children

(*Verses 26 to 68*)

But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

Blessed art thou, O Lord God of our fathers:
And to be praised and exalted above all for ever.
And blessed is thy glorious and holy name:
And to be praised and exalted above all for ever.
Blessed art thou in the temple of thine holy glory:
And to be praised and glorified above all for ever.
Blessed art thou that beholdest the depths,

And sittest upon the cherubims:
And to be praised and exalted above all for ever.
Blessed art thou on the glorious throne of thy kingdom:
And to be praised and glorified above all for ever.
Blessed art thou in the firmament of heaven:
And above all to be praised and glorified for ever.

O all ye works of the lord, bless ye the Lord:
Praise and exalt him above all for ever.
O ye heavens, bless be the Lord:
Praise and exalt him above all for ever.
O ye angels of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
O all ye waters that be above the heaven, bless ye the Lord:
Praise and exalt him above all for ever.
O all ye powers of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.

O ye sun and moon, bless ye the Lord:
Praise and exalt him above all for ever.
O ye stars of heaven, bless ye the Lord:
Praise and exalt him above all for ever.
O every shower and dew, bless ye the Lord:
Praise and exalt him above all for ever.
O all ye winds, bless ye the Lord:
Praise and exalt him above all for ever.
O ye fire and heat, bless ye the Lord:
Praise and exalt him above all for ever.
O ye winter and summer, bless ye the Lord:
Praise and exalt him above all for ever.
O ye dews and storms of snow, bless ye the Lord:
Praise and exalt him above all for ever.
O ye nights and days, bless ye the Lord:
Praise and exalt him above all for ever.
O ye light and darkness, bless ye the Lord:
Praise and exalt him above all for ever.
O ye ice and cold, bless ye the Lord:
Praise and exalt him above all for ever.
O ye frost and snow, bless ye the Lord:
Praise and exalt him above all for ever.

O ye lightning and clouds, bless ye the Lord:
Praise and exalt him above all for ever.
O let the earth bless the Lord:
Praise and exalt him above all for ever.
O ye mountains and little hills, bless ye the Lord:
Praise and exalt him above all for ever.
O all ye things that grow on the earth, bless ye the Lord:
Praise and exalt him above all for ever.
O ye fountains, bless ye the Lord:
Praise and exalt him above all for ever.
O ye seas and rivers, bless ye the Lord:
Praise and exalt him above all for ever.
O ye whales, and all that move in the waters, bless ye the Lord:
Praise and exalt him above all for ever.
O all ye fowls of the air, bless ye the Lord:
Praise and exalt him above all for ever.
O all ye beasts and cattle, bless ye the Lord:
Praise and exalt him above all for ever.

O ye children of men, bless ye the Lord:
Praise and exalt him above all for ever.
O Israel, bless ye the Lord:
Praise and exalt him above all for ever.
O ye priests of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
O ye servants of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
O ye spirits and souls of the righteous, bless ye the Lord:
Praise and exalt him above all for ever.
O ye holy and humble men of heart, bless ye the Lord:
Praise and exalt him above all for ever.
O Ananias, Azarias, and Misael, bless ye the Lord:
Praise and exalt him above all for ever.
For he hath delivered us from hell,
And saved us from the hand of death,
And delivered us out of the midst of the furnace and burning flame:
Even out of the midst of the fire hath he delivered us.

O give thanks unto the Lord, because he is gracious:
For his mercy endureth for ever.

O all ye that worship the Lord, bless the God of Gods,
Praise him, and give him thanks:
For his mercy endureth for ever.

APPENDIX A
THE NAMES AND ORDER
 of all the
Books of the Old and New Testament,
and of The Apocrypha
 with the
NUMBER OF THEIR CHAPTERS

The Books of the Old Testament

	Chapters		Chapters		Chapters
Genesis	50	II. Chronicles	36	Daniel	12
Exodus	40	Ezra	10	Hosea	14
Leviticus	27	Nehemiah	13	Joel	3
Numbers	36	Esther	10	Amos	9
Deuteronomy	34	Job	42	Obadiah	1
Joshua	24	Psalms	150	Jonah	4
Judges	21	Proverbs	31	Micah	7
Ruth	4	Ecclesiastes	12	Nahum	3
I. Samuel	31	The Song of Solomon	8	Habakkuk	3
II. Samuel	24	Isaiah	66	Zephaniah	3
I. Kings	22	Jeremiah	52	Haggai	2
II. Kings	25	Lamentations	5	Zechariah	14
I. Chronicles	29	Ezekiel	48	Malachi	4

The Books of The New Testament

	Chapters		Chapters		Chapters
Matthew	28	Ephesians	6	Epistle of James....	5
Mark	16	Philippians	4	I. Peter	5
Luke	24	Colossians	4	II. Peter	3
John	21	I. Thessalonians	5	I. John	5
The Acts	28	II. Thessalonians	3	II. John	1
Epistle to the Romans	16	I. Timothy	6	III. John	1
I. Corinthians	16	II. Timothy	4	Jude	1
II. Corinthians	13	Titus	3	Revelation	22
Galatians	6	Philemon	1		
		Hebrews	13		

The Books Called Apocrypha

	Chapters		Chapters		Chapters
I. Esdras	9	Baruch, with the		The Idol Bel, and	
II. Esdras	16	Epistle of Jere-		Dragon	
Tobit	14	miah	6	The Prayer of Ma-	
Judith	14	Song of the Three		nasses	
The Rest of Esther.	6	Children		I. Maccabees	16
Wisdom	19	The Story of Sus-		II. Maccabees	15
Ecclesiasticus	15	anna			

APPENDIX B

Approximate Chronological Outline of Biblical History and Literature

History

15th century B.C. Migration of Hebrews from Arabia, settlement in Egypt,
to
11th century B.C. Exodus from Egypt, and entrance into Canaan
1190 B.C.—1040 B.C. Period of the Judges
1040 B.C.—937 B.C. United Kingdom—Saul, David and Solomon
937 B.C.—586 B.C. Divided Kingdom—Judah, 937 B.C.—586 B.C. Israel, 937 B.C.—722 B.C.
586 B.C.—536 B.C. Period of the Exile
606 B.C.—597 B.C.—586 B.C.
538 B.C.—536 B.C. Significant dates in connection with the Exile
538 B.C.—332 B.C. Persian Period
520 B.C.—516 B.C. Rebuilding of the temple
332 B.C.—168 B.C. Period of the Greek Rule
168 B.C.—63 B.C. Maccabean Age
63 B.C.—135 A.D. Roman Age
4 B.C.—30 A.D. Life of Jesus
70 A.D.—Destruction of Jerusalem
132 B.C.—135 A.D. War against Rome

Literature

Beginnings of Hebrew Literature—legends, stories, songs, incorporated later into the Scriptures
Stories of Samuel, Saul and David
850 B.C.—750 B.C. Judean and Ephraimitic History, later incorporated into the Scriptures
750 B.C.—700 B.C. Eighth Century Prophets (Amos, Hosea, Isaiah, Micah)
686 B.C.—621 B.C. Deuteronomy written and adopted as Law
626 B.C.—570 B.C. Jeremiah and Ezekiel; Judges Samuel, Kings
550 B.C.—400 B.C. The Second Isaiah, Psalms, Proverbs, Job Hexateuch compiled by end of the period
500 B.C.—400 B.C. Ruth, Ecclesiastes
400 B.C.—300 B.C. Esther, Chronicles, Ezra, Nehemiah, Song of Songs
200 B.C.—Daniel, Books of the Apocrypha
50 A.D.—100 A.D. Books of the New Testament

APPENDIX C

The King James Version and the Douai (Roman Catholic) Version of the Bible Compared

King James

PSALM 23

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

JOB 14

Man that is born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

And dost thou open thine eyes

Douai

PSALM 22

The Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture.

He hath brought me up, on the water of refreshment: he hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod and thy staff, they have comforted me.

Thou hast prepared a table before me, against them that afflict me.

Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

And thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord unto length of days.

JOB 14

Man born of a woman, living for a short time, is filled with many miseries.

Who cometh forth like a flower, and is destroyed, and fleeth as a

King James

upon such an one, and bringest me into judgment with thee?

Who can bring a clean thing out of an unclean? not one.

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in the earth, and the stick thereof die in the ground;

Yet through the scent of water it will bud, and bring forth boughs like a plant.

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

As the waters fail from the sea, and the flood decayeth and drieth up;

So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

For now thou numberest my

Douai

shadow, and never continueth in the same state.

And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?

Who can make him clean that is conceived of unclean seed? is it not thou who only art?

The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.

Depart a little from him, that he may rest, until his wished for day come, as that of the hireling.

A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

If its root be old in the earth, and its stock be dead in the dust:

At the scent of water, it shall spring, and bring forth leaves, as when it was first planted.

But man when he shall be dead, and stripped and consumed, I pray you where is he?

As if the waters should depart out of the sea, and an emptied river should be dried up:

So man when he is fallen asleep shall not rise again; till the heavens be broken, he shall not awake, nor rise up out of his sleep.

Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?

Shall man that is dead, thinkest thou, live again? all the days in which I am now in warfare, I expect until my change come.

Thou shalt call me, and I will answer thee: to the work of thy

King James

steps: dost thou not watch over my sin?

My transgression is sealed up in a bag, and thou sewest up mine iniquity.

And surely the mountain falling cometh to nought, and the rock is removed out of his place.

The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

Thou prevalest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

But his flesh upon him shall have pain, and his soul within him shall mourn.

Douai

hands thou shalt reach out thy right hand.

Thou indeed hast numbered my steps, but spare my sins.

Thou hast sealed up my offences as it were in a bag, but hast cured my iniquity.

A mountain falling cometh to nought, and a rock is removed out of its place.

Waters wear away the stones, and with inundation the ground by little and little is washed away: so in like manner thou shalt destroy man.

Thou hast strengthened him for a little while, that he may pass away for ever: thou shalt change his face, and shalt send him away.

Whether his children come to honour or dishonour, he shall not understand.

But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him.

APPENDIX D

A Specimen of the First Issue of the 1611 Version

The Wooing of Rebekah

(*Genesis, Chapter XXIV*)

¶ And Abraham was olde and well stricken in age: And the LORD had blessed Abraham in all things.

2 And Abraham said vnto his eldest seruant of his house, that ruled ouer all that he had, Put, I pray thee, thy hand vnder my thigh:

3 And I will make thee sweare by the LORD the God of heauen, and the God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites amongst whom I dwell.

4 But thou shalt go vnto my countrey, and to my kinred, and take a wife vnto my sonne Isaac.

5 And the seruant said vnto him, Peraduenture the woman will not bee willing to follow mee vnto this land: must I needes bring thy sonne againe, vnto the land from whence thou camest?

6 And Abraham said vnto him, Beware thou, that thou bring not my sonne thither againe.

7 ¶ The LORD God of heauen which tooke mee from my fathers house, and from the land of my kindred, and which spake vnto mee, and that sware vnto me, saying, Vnto thy seed will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 And if the woman wil not be willing to follow thee, then thou shalt bee cleare from this my othe: onely bring not my sonne thither againe.

9 And the seruant put his hand vnder the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the seruant tooke ten camels, of the camels of his master, and departed, (for all the goods of his master were in his hand) and he arose and went to Mesopotamia, vnto the citie of Nahor.

11 And he made his camels to kneele downe without the citie, by a well of water, at the time of the euening, *euen* the time that women goe out to draw water.

12 And he said, O LORD, God of my master Abraham, I pray thee send me good speed this day, and shew kindnesse vnto my master Abraham.

13 Behold, I stand here by the well of water; and the daughters of the men of the Citie come out to draw water:

14 And let it come to passe, that the damsell to whom I shall say, Let downe thy pitcher, I pray thee, that I may drinke, and she shall say, Drinke, and I will giue thy camels drinke also; let the same be shee that thou hast appointed for thy seruant Isaac: and thereby shall I know that thou hast shewed kindnesse vnto my master.

15 ¶ And it came to passe before hee had done speaking, that behold, Rebekah came out, who was borne to Bethuel, sonne of Milcah, the wife of Nahor Abrahams brother, with her pitcher vpon her shoulder.

16 And the damsell was very faire to looke vpon, a virgine, neither had any man knownen her; and shee went downe to the wel, and filled her pitcher, and came vp.

17 And the seruant ranne to meeete her, and said, Let mee (I pray thee) drinke a little water of thy pitcher.

18 And she said, Drinke, my lord: and she hasted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had done giuing him drinke, she said, I will draw water for thy camels also, vntill they haue done drinking.

20 And she hasted and emptied her pitcher into the trough, and ranne againe vnto the well to draw water, and drew for all his camels.

21 And the man wondering at her, helde his peace, to wit, whether the LORD had made his iourney prosperous, or not.

22 And it came to passe as the camels had done drinking, that the man tooke a golden eare-ring, of halfe a shekel weight, & two bracelets for her handes, of ten *shekels* weight of gold,

23 And said, Whose daughter art thou? tell mee, I pray thee: is there roome in thy fathers house for vs to lodge in?

24 And she said vnto him, I am the daughter of Bethuel the sonne of Milcah, which she bare vnto Nahor:

25 She said moreouer vnto him, We haue both straw & prouender ynough, and roome to lodge in.

26 And the man bowed downe his head, and worshipped the LORD.

27 And hee saide, Blessed *bee* the LORD God of my master Abraham, who hath not left destitute my master of his mercy, and his trueth: I being in the way, the LORD led me to the house of my masters brethren.

28 And the damsell ranne, and told *them* of her mothers house, these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ranne out vnto the man, vnto the well.

30 And it came to passe when he saw the eare-ring, and bracelets vpon his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus spake the man vnto me, that he came vnto the man; and behold, hee stood by the camels, at the well.

31 And he said, Come in, thou blessed of the LORD, wherefore standest thou without? for I haue prepared the house, and roome for the camels.

32 ¶ And the man came into the house: and he vngirded his camels, and gaue straw and prouender for the camels, and water to wash his feet, and the mens feet that *were* with him.

33 And there was set *meat* before him to eate: but he said, I will not eate, vntill I haue tolde mine errand. And hee said, Speake on.

34 And he said, I *am* Abrahams seruant.

35 And the LORD hath blessed my master greatly, and hee is become great: and hee hath giuen him flocks, and heards, and siluer, and gold, and men seruants, and mayd seruants, and camels, and asses.

36 And Sarah my masters wife bare a sonne to my master when shee was old: and vnto him hath hee giuen all that he hath.

37 And my master made me sweare, saying, Thou shalt not take a wife to my sonne, of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my fathers house, and to my kinred, and take a wife vnto my sonne.

39 And I said vnto my master, Peraduenture the woman will not followe me.

40 And hee saide vnto me, The LORD, before whom I walke, will send

his Angel with thee, and prosper thy way: and thou shalt take a wife for my sonne, of my kinred, and of my fathers house.

41 Then shalt thou bee cleare from this my oath, when thou commest to my kinred, and if they giue not thee *one*, thou shalt be cleare from my oath.

42 And I came this day vnto the well, and said, O LORD God of my master Abraham, if now thou doe prosper my way, which I goe:

43 Behold, I stand by the well of water; and it shall come to passe, that when the virgine commeth foorth to draw *water*, and I say to her, Giue me, I pray thee, a litle water of thy pitcher to drinke;

44 And she say to me, Both drinke thou, and I will also draw for thy camels: let the same be the woman, whom the LORD hath appointed out for my masters sonne.

45 And before I had done speaking in mine heart, behold, Rebekah came forth, with her pitcher on her shoulder; and she went downe vnto the well, and drew *water*: and I said vnto her, Let me drinke, I pray thee.

46 And she made haste, & let downe her pitcher from her *shoulder*, and saide, Drinke, and I will giue thy camels drinke also: so I dranke, and she made the camels drinke also.

47 And I asked her, and said, Whose daughter art thou? and she said, The daughter of Bethuel, Nahors sonne, whom Milcah bare vnto him: and I put the earering vpon her face, and the bracelets vpon her hands.

48 And I bowed downe my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led mee in the right way to take my masters brothers daughter vnto his sonne.

49 And now if you wil deale kindly and truely with my master, tell me: and if not, tell me, that I may turne to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speake vnto thee bad or good.

51 Behold, Rebekah is before thee, take *her*, and goe, and let her be thy masters sonnes wife, as the LORD hath spoken.

52 And it came to passe, that when Abrahams seruant heard their words, he worshipped the LORD, *bowing* himselfe to the earth.

53 And the seruant brought forth iewels of siluer, and iewels of gold, and raiment, and gaue *them* to Rebekah: He gaue also to her brother, and to her mother precious things.

54 And they did eate and drinke, he and the men that were with him, and taried all night, and they rose vp in the morning, and he said, Send me away vnto my master.

55 And her brother and her mother said, Let the damsell abide with vs *a few dayes*, at the least ten; after that, she shall goe.

56 And he said vnto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may goe to my master.

57 And they said, Wee will call the Damsell, and enquire at her mouth.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? and she said, I will goe.

59 And they sent away Rebekah their sister, and her nurse, and Abrahams seruant, and his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, bee thou *the mother* of thousands of millions, and let thy seed possesse the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, & they rode vpon the camels, and followed the man: and the seruant tooke Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi, for he dwelt in the South countrey.

63 And Isaac went out, to meditate in the field, at the euentide: and hee lift vp his eyes, and saw, and behold, the camels were comming.

64 And Rebekah lift vp her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said vnto the seruant, What man is this that walketh in the field to meet vs? and the seruant had said, It is my master: therefore shee tooke a vaile and couered her selfe.

66 And the seruant tolde Isaac all things that he had done.

67 And Isaac brought her into his mother Sarahs tent, and tooke Rebekah, and she became his wife, and he loued her: and Isaac was comforted after his mothers death.

APPENDIX E

A BRIEF BIBLIOGRAPHY

on

THE LITERARY STUDY OF THE BIBLE

Introductory Note

The following brief list of books on the general subject of The Literary Study of the Bible may be of some value to the average reader of the Bible and of special assistance to teachers of English in schools and colleges which are either introducing or laying additional stress on courses in the study of the Bible as literature. Covering as it does but sixty-seven titles, the list is, of course, to be regarded as a selected one, to a certain extent eclectic, and obviously elastic either way according to the particular interests or needs of the teacher or student or reader.

Versions and Editions

The Holy Scriptures According to the Massoretic Text. Translated into English. The Jewish Publication Society of America

The Old Testament in Greek. Ed. H. B. Swete. Three volumes. Cambridge University Press

The New Testament in the Original Greek. B. F. Westcott and F. J. A. Hort. Macmillan

Biblia Sacra Vulgatae Editionis. Ed. P. Michael Hetzenauer. Fr. Pustet & Co

The Holy Bible. Douay Version. John Murphy Company

The Authorized Version of the English Bible. 1611. Ed. W. A. Wright. Five volumes. Cambridge University Press

The Holy Bible. The Oxford Self-Pronouncing Bible. Oxford University Press

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The Holy Bible. The American Revised Version. Nelson

The New Century Bible. General editor: Walter F. Adeney. Thirty-four volumes. T. C. and E. C. Jack

The Modern Reader's Bible. Ed. Richard G. Moulton. Macmillan

The Literary Man's Bible. A Selection of Passages from the Old Testament. Arranged by W. L. Courtney. Crowell

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